

insensible and died. Dr. Herklots¹ describes the rite of Dhammāl Kūdna. They kindle a large heap of charcoal, and having sent for the Shāh Madār Faqirs, offer them a present. The latter perform Fātiha, sprinkle sandal on the fire, and the chief of the band first jumps into it, calling out *Dam Madār!* when the rest of them follow him and calling out *Dam Madār! Dam Madār!* tread out the fire. After that they have the feet of these Faqirs washed with milk and sandal, and on examination of the probable injury, find that not a hair has been singed; and that they are as they were at first. They then throw garlands of flowers around their necks, offer them *sharbat*, food, etc. Some having vowed a black cow sacrifice it in the name of Shāh Badi-ud-dīn and distribute it in charity among Faqirs. In some places they set up a standard (*alam*) in the name of Zinda Shāh Madār and erect a black flag and perform his festival (*'ura*) and sit up and read his praises, have illuminations and perform religious vigils. This standard is left all the year in its original position and never removed as those of the Muharram are.

6. Some of the Madāris are family men (*takyadār*) and lead a settled life; the Malangs lead a wandering life. Some have rent-free lands (*mu'dfi*) and cultivate or live by daily labour or by begging. Others, who are perhaps different from the true Madāris, go about with performing bears or monkeys or snakes and are jugglers and eaters of fire. They are wild looking people and rather resemble Nats and their vagrant brethren.

7. General Cunningham quotes one of the songs current at Makanpur, which is interesting in connection with what has been stated above.

*Nahīn Salon, Kārē, Hilsē,
Nahīn Jāl Bihār, nahīn jāt Bukhārē,
Ajmerē, Muner ko kawn ganē?
Alī aur hen Pīr anek barārē.
Jot akhandit, Mangal mandit, Shīr Pandit kavirāj pukārē.
Jāpar rījhat hen kartār,
So ānat duār, Madār, tihārē.*

"Who goes to Salon (the tomb of Pīr Muhammad) Karra (the tomb of Shaikh Karrak), or Hilsa (the tomb of Jaman Shāh Madārī)? Who goes to Bihār (the tomb of Shāh Makhdūm) or

Bukhâra ? Who cares for Ajmer (the tomb of Muîn-ud-dîn Chishtî) or Muner (the tomb of Sharî-ud-dîn Munerî) when a greater saint is here ? A brilliant light and a holy delight—so says Siva Pandit the poet—for he whom the Maker chooses to favour comes to the shrine of Madâr.”

Distribution of the Madâris according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Dehra Dûn	106	Jhânsi	50
Sahâranpur	4,571	Lalitpur	33
Muzaffarnagar	2,391	Benares	207
Bulandshahr	2,235	Jaunpur	1,917
Aligarh	4,800	Ghâzipur	1,273
Mathura	2,787	Ballia	515
Agra	520	Gorakhpur	4,488
Farrukhâbâd	1,702	Basti	13,083
Mainpuri	2,022	Azamgarh	3,564
Etâwah	2,626	Tarâi	2,216
Etah	4,491	Lucknow	2,816
Bareilly	8,944	Unâo	3,936
Bijnor	6,970	Râe Bareli	1,273
Budâun	7,241	Sitapur	5,671
Morâdâbâd	7,474	Hardoi	6,716
Shâhjahanpur	2,234	Kheri	4,529
Filibhit	2,510	Faizâbâd	2,206
Cawnpur	2,046	Gonda	10,277
Fatehpur	2,428	Bahrâich	5,651
Bânda	275	Sultânpur	928
Hamirpur	87	Partâbgarh	985
Allahâbâd	3,990	Barâbanki	3,518
		TOTAL	148,662

Mahābrāhman—"Great Brāhman", a term used in ridicule or contempt for the class of Brāhmans who receive the funeral gifts. He is also known as Mahāpātra or "prime minister," and Kantaha or Kataha, "snappish." In Gorakhpur, according to Dr. Buchanan,¹ they are called Karataha or "Brāhmans, like crows, that is, who follow carcases."

2. Of their origin there is no satisfactory account; but it may be reasonably suspected from their appearance and functions that they are an occupational tribe of some medial origin who were introduced into Brāhmanism. They, of course, claim to be real Brāhmans, and the comparatively small number of them recorded at the last Census is almost certainly due to their repugnance to the use of the contemptuous term by which they are commonly known. They have simply recorded themselves as Brāhmans without further distinction. By one account they are descended from Drona Achārya, the instructor in the military arts of both the Kaurava and Pāndava princes. Hence, in Bombay and Rajputāna, they are usually known as Achārja or Achārya. By another story when Dasaratha died there was no son present to perform the funeral rites. So a Brāhman took charge of the corpse till Bhārata arrived who did the ceremony and then gave the clothes of the king to the Brāhman as a reward. The Brāhman objected to receive the gift, but was induced to do so on the advice of Vasishtha. When Rāma came and heard what had happened he blessed the Brāhman and told him that no one could complete the death rites of his father unless he worshipped this Brāhman and his descendants on the eleventh day after the death. By another account again, the Brāhmans and Kshatriyas once met together to decide who should receive the various kinds of gifts (*udā*). Those families who agreed to accept the funeral offerings were cut off from other Brāhmans and have been degraded ever since.

3. Every tribe of Brāhmans, the Gaur, Kanaujiya, Sarwariya, and so on, have each their own Mahāpātras. They follow the ordinary Brāhmanical *gotras*. Thus in Gorakhpur the Mahāpātras of Pargana Dhuriyāpār belong to the Sāndilya *gotra*, one of the three highest classes of Brāhmans. All grades of people accept them as

¹ Based on notes by M. Ramasran Das, Palanabad; M. Mahadeva Prasad, Headmaster, Zilla School, Pilibhiti; and Pandit Rāmgharib Chaudhary.

² *Eastern India*, II, 497.



MAHÂBRÂHMÂN.

their funeral priests. Mahāpātras are endogamous and avoid their own *gotra* and the same prohibited degrees in marriage as ordinary Brāhman. They have their parish or circle of constituents (*ajmānī*) like the ordinary Purohīts. They themselves employ Brāhman priests; but are always regarded with some contempt.

4. The special function of the Mahābrāhman is the receiving of the funeral offerings, consisting of the clothes, jewelry, furniture, and other things belonging to the dead man. By his vicariously wearing and using these the theory is that the soul is provided with necessities and luxuries in the next world. Hence, it is needless to say, the Mahābrāhman from his association with death, is regarded as an ill-omened personage. No Hindu will mention his name in the morning before breakfast; in the Panjāb he rides on an ass, people are very chary about meeting them on the road, and when an official is receiving petitions the voice of a Mahābrāhman answering his name makes all those in his neighbourhood give way and draw in their skirts. It is chaff against him that he watches the mortuary register for the death of a rich Mahājan.

Distribution of the Mahābrāhman according to the Census of 1891.

DISTRICTS.	Achārj.	Kanaujīya.	Sarwariya.	Others.	TOTAL.
Dehra Dūn . . .	...	...	...	59	59
Sahāranpur . . .	673	...	...	193	866
Muzaffarnagar . . .	426	...	...	219	645
Bulandshahr . . .	350	...	...	246	596
Aligarh . . .	...	...	...	39	39
Mathura . . .	...	...	...	204	204
Agra . . .	...	...	...	63	63
Farrukhābad . . .	...	...	...	22	22
Mainpuri . . .	...	...	...	129	129
Etāwah . . .	...	...	...	92	92
Etah . . .	...	...	...	9	9
Bareilly . . .	...	12	...	121	133

*Distribution of the Mahābrāhman according to the
Census of 1891—contd.*

DISTRICTS.	Achārj.	Kansujīya.	Sarwariya.	Others.	TOTAL.
Bijnor	309	...	...	...	309
Budāun . . . .	...	...	...	230	230
Morādābād	3	...	...	559	562
Shāhjahānpur	15	...	...	291	306
Pilibhīt	300	29	...	64	393
Cawnpur . . . .	...	...	...	30	30
Fatehpur . . . .	...	...	...	39	39
Bāuda . . . .	...	120	85	216	421
Hamīrpur . . . .	...	...	...	4	4
Allahābād . . . .	...	...	25	4	29
Benares . . . .	...	...	...	704	704
Mirzapur . . . .	...	...	...	199	199
Jaunpur . . . .	...	...	...	359	359
Ghāzipur . . . .	...	...	...	2,188	2,188
Ballia . . . .	...	...	...	3,261	3,261
Gorakhpur . . . .	...	...	559	868	1,427
Basti . . . .	...	...	...	153	153
Azamgarh . . . .	...	26	1,025	329	1,380
Tarāi . . . .	...	...	...	11	11
Lucknow	6	159	1	112	278
Unāo . . . .	...	98	...	52	150
Rāo Bareilly . . . .	...	...	...	414	414
Sitapur	710	2	...	236	948
Hardoi . . . .	...	...	...	531	531
Kheri	224	73	...	97	394
Faizābād . . . .	...	...	...	219	219
Gonda . . . .	...	...	...	204	204

*Distribution of the Mahābrāhmins according to the
Census of 1891—conold.*

DISTRICTS.	Achārj.	Kanaujiya.	Sarwariya.	Others.	TOTAL.
Bahrāich	3	477	480
Sultānpur	606	51	657
Partābgarh	485	...	485
Pāmbanki	38	83	86	207
TOTAL	3,016	557	2,872	13,384	19,829

Mahājan (*mahā*, "great;" *jan* Sanskrit *jana*, "man") a term generally applied to the higher class of banker and money lender, a title of a sub-caste of Banyas. Those in Etah are said to be descended from a Mahājan and a Dhobi woman. The higher sub-castes of Banyas will not in consequence drink from their vessels. They are believed to have originally come from Mathura. They have *gotras*—Māhur, Gulahri, Tinwāla, Kalār, and Satwāla. The Tinwāla and Kalār take liquor shops.

Distribution of Mahājans according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Bulandshahr . . .	303	Budāun . . .	13,140
Aligarh . . .	6,024	Morādābād . . .	57
Agra . . .	722	Shāhjahanpur . . .	9,143
Farrukhābād . . .	15,988	Pilibhit . . .	642
Mainpuri . . .	15,995	Cawnpur . . .	1
Etāwah . . .	11,298	Jālaun . . .	18
Etah . . .	14,841	Tarāi . . .	272
Bareilly . . .	2,769	Kheri . . .	2
		TOTAL	91,214

Mahārāshtra—"The great country," a local group of Brāhmins who occupy what is known as the Marhāta country. It is to be remarked that in some of the Purānas the form used is Mallarāshtra and its name has been interpreted as "the country of

the Mahārs," a tribe of outcastes still found there. They have been identified with the Porauroi of Ptolemy. Their principal settlement in these provinces is at Benares where they hold a very high rank for learning and theology. Dr. Wilson,¹ who gives a very full account of them, treats them under the heads of Desashtha; Konkarnastha; Karhāda, about whom there is a curious tradition of human sacrifice; Kānva; Madhyandina, who are perhaps referred to in Arrian;² Pādhyā; Devarukha; Palāsa; Kîrvanta; Tîrgula; Javala; Abhîra; Sāvasa; Hasta; Kunda; Rānda Golika; Brāhman Jais; Sopāra; Khisti; Husaini; Kalanki; Shenavi.

*Distribution of Mahārāshtra Brāhmins according to the
Census of 1891.*

DISTRICTS.	Number.	DISTRICTS.	Number.
Sabāranpur . . .	9	Fatehpur . . .	4
Muzaffarnagar . . .	20	Bānda . . .	118
Bulandshahr . . .	3	Hamîrpur . . .	75
Aligarh . . .	5	Allahābād . . .	1
Mathura . . .	100	Jhānsi . . .	211
Agra . . .	141	Jālaun . . .	559
Farrukhābād . . .	8	Lalitpur . . .	1
Mainpuri . . .	68	Benares . . .	2,253
Etāwah . . .	4	Ghāzipur . . .	71
Bareilly . . .	4	Gorakhpur . . .	13
Bijnor . . .	11	Basti . . .	8
Budāun . . .	13	Kumaun . . .	242
Morādābād . . .	39	Garhwāl . . .	62
Shāhjahānpur . . .	48	Tardi . . .	175
Pilibhīt . . .	2	Lucknow . . .	3
Cawnpur . . .	529	Gonda . . .	5
		TOTAL . . .	4,600

¹ Indian Caste, II, 17, sqq.

² McCrindle, *Megasthenes and Arrian*, 186; Max Müller, *Ancient Sanskrit Literature*, 333, 106; Weber, *History of Indian Literature*, 106; Oppert, *Original inhabitants of Bharatavarsa*, 22.

Mahesri, Maheswari¹ (*Mahesa*, "the great lord," an epithet of Siva) a sub-caste of Banyas found chiefly in the Western Districts. The Mahesris of these Provinces connect their origin with a place called Didwāna in the Jeypur State. By one form of the legend Sujāt Sen, Rāja of Khandela in Jaypur, had no son. The Pandits directed him to go into the forest and told him that by digging under a certain tree he would find an image of Mahādeva, and that then he would have a son. The Rāja did as he was told, and finding the image requested Mahādeva to give him a son. The god granted his prayer, and while his heir was still a boy the Rāja died. One day the prince went to hunt in the forest and there came upon a party of Rishis engaged in their austerities. There was a tank close by where the prince and his followers washed their weapons; whereupon the water became as red as blood. The Rishis believed that the prince and his followers were Rākshasas; so to prevent them from doing any harm they built a fort of iron round them. This fort stands to the present day and is known as Lohāgarh or "the iron fort." Immediately out of the fort came a voice saying "Strike! Strike!" (*mār! mār!*). The Rāja went to see what this voice meant and when the Rishis saw him they cursed him and his seventy-two followers, and they were turned into stone. When the Rānis heard of the fate of the prince they started for Lohāgarh intending to become Sati with him. But when they had erected the funeral pyre and were about to mount it, Siva appeared and gratified at their devotion, stopped the sacrifice. Then he turned the stones into men again, and told them to give up the profession of arms and take to trade. After that the Rāja became their tribal bard (*Bhāt* or *Jāga*) and from his followers were formed the seventy-two *gotras* of the Maheswaris. By another form of the story the prince tried to force his way into the sacred ground in order to witness a sacrifice which the Rishis were about to perform, when they were turned into stone and revived by Siva at the intercession of Pārvati. They got the name of Maheswari because they were brought to life by Mahesa or Siva.

2. It has been found impossible to procure a full list of the seventy-two *gotras* in these provinces. The following list has been prepared from two

¹ Based on enquiries at Mirzapur, and a note by the Deputy Inspector of Schools, Pilibhit.

imperfect lists, one from Mirzapur, the other from Pilibhât:—
 Ajmeri; Angar; Bahari; Baldua; Bāngar or Bānghar; Baryal;
 Begi; Bhandāri; Bhutra; Bihāni; Binnāni; Chandak; Chitlāngya;
 Dāga; Dammāri; Daurāni; Dhut; Heriya; Jagu; Jharkat;
 Kabara; Kallāni; Kankani; Karnāni; Khāusat; Khokhata;
 Khyalya; Kothāri; Laddha; Lakhautiya; Lohiya; Mal; Malpānrē;
 Mālu; Mantri; Marada; Marudharān; Mundhara; Natharin;
 Nishkalank; Partāni; Parwāl; Pāndpāliya; Rāthi; Sābu; Sadhara;
 Saudhāni; Shikchi; Somāni; Soni; Tapariya; Tosaniwāl; Totala.

3. Maheswaris are very careful in the observance of all Hindu
 Religion and customs. customs. They are very often initiated into
 the Vallabha Samprādaya. Their priests are
 Gaur Brāhmans who come from the country of their origin. Gaur
 Brāhmans will eat *kachchi* and *pakki* from their hands and so will
 Agarwālas. Maheswaris are noted for their charity and the regard
 they pay to Brāhmans and ascetics. They partake of no food with-
 out dedicating some of it to Krishnaji.

4. Among the Maheswaris of Rajputāna there is a remarkable
 The western branch. custom connected with marriage. The bride's
 maternal uncle, on the bridegroom entering
 the house of the bride, catches her up in his arms and takes her
 round the bridegroom seven times.¹ In Bombay² the Meshri
 Vānyas are divided into Modhs who take their name from Modhera
 in Parāntij; Dasa and Vīsa Goghua; Dasa and Vīsa Adāliya and
 Dasa and Vīsa Mandāliya. The Dasa and Vīsa Goghua and the
 Dasa and Vīsa Adāliya intermarry in Kachh and Kāthiawār. They
 are very careful to visit the shrine of their family goddess Bhadrā-
 rika at Modhera. Though they claim the right to do so, all do not
 wear the sacred thread. Widow marriage is forbidden and poly-
 gamy is practised only when the first wife proves barren. At
 marriages, except among the Mandāliyas, Modh bridegrooms wear
 the sword. The proper Maheswaris claim descent from Nagor in
 Thar. They chiefly deal in clarified butter, oil, sugar and molasses.
 Vaishnavas by name, but with goddesses as their family guardians,
 their hereditary priests are Pāliwāl Brāhmans, though of late some
 Pokarnas have by purchase secured their patronage. Practising
 neither polygamy nor widow marriage, they are peculiar in not

¹ Rajputāna Gazetteer, II, 251.

² Bombay Gazetteer, V, 50, sq.

allowing their women to join the marriage party that goes to fetch the bride.

Distribution of Maheswari Banyas by the Census, 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Sahāranpur	247	Bānda	16
Muzaffarnagar . . .	737	Hamirpur	62
Meerut	1,066	Jhānsi	152
Bulandshahr	597	Jāloun	148
Aligarh	2,040	Lalitpur	19
Mathura	733	Benares	225
Agra	490	Mirzapur	76
Farrukhābād	11	Ghāzipur	21
Etāwah	603	Azamgarh	38
Etah	549	Tarāi	120
Bareilly	249	Unāo	15
Budāun	265	Kheri	15
Morādābād	493	Faizābād	2
Cawnpur	21	Sultānpur	6
Fatehpur	4	TOTAL	9,010

Mahror.—A Rājput sept in Oudh, who by one account were originally Kahārs, and their name is said to have been changed from Mabra to Mahror by Tilok Chand.¹

Māhur.—A sub-caste of Banyas principally found in the Western Districts. Of the Māhuri of Behār who are probably identical with them, Mr. Risley² says that they "occupy nearly the same rank as Agarwālas in social estimation. Like the Sikhs, the Māhuris strictly prohibit the use of tobacco, and a man detected smoking would be expelled from the community. Another peculiar usage is that marriages are always celebrated at the bridegroom's house, and not at the bride's. Trade and money lending are the

¹ Elliott, *Chronicles of Oudh*, 62; *Oudh Gazetteer*, III, 227, 550.

² *Tribes and Castes*, II, 44.

proper occupations of the Māhuri. Some of them have acquired substantial tenures and set up as landlords.²

Distribution of Māhurs according to the Census of 1901.

DISTRICTS.	Number.	DISTRICTS.	Number.
Sabāranpur . . .	6	Hamirpur . . .	12
Muzaffarnagar . .	2	Allahābād . . .	2
Meerut . . .	12	Jhānsi . . .	126
Bulandshahr . .	289	Jālaun . . .	139
Aligarh . . .	961	Lalitpur . . .	1
Mathura . . .	1,063	Benares . . .	22
Agra . . .	6,374	Ghāzipur . . .	3
Etāwah . . .	14	Tarāi . . .	20
Etah . . .	37	Lucknow . . .	1
Parsilly . . .	3,463	Unāo . . .	64
Budāun . . .	16	Rāo Bareilly . . .	9
Morādābād . . .	1,664	Sitapur . . .	176
Shāhjahanpur . .	1,148	Hardoi . . .	281
Pilibhit . . .	1,135	Kheri . . .	407
Cawnpur . . .	27	Bahraich . . .	5
Fatehpur . . .	2	TOTAL . . .	17,483

Maithila.—A local tribe of Brāhmans who take their name from Mithila, the kingdom of Janaka, father of Sita, and now comprising the modern Districts of Sāran, Muzaffarpur, Darbhanga, Purniya, and part of Nepāl.

2. Of this branch of Brāhmans Mr. Risley writes¹:—"The Maithila or Tirhūtiya Brāhmans rank among the Pancha Gaur. Dr. Wilson, following Mr. Colebrooke, observes that fewer distinctions are recognised among the Maithila Brāhmans than among any other of the great divisions of Brāhmans in India. This statement needs to be qualified. It is true that the Maithila have no endogamous

¹ *Tribes and Castes*, I, 158.

divisions, but their exogamous groups are peculiarly numerous and complex, and they have a complete hypergamous system. For the latter purpose the caste is divided into five groups—Srotiya or Sotê, Jog, Panjibaddh, Nâgar, and Jaiwâr, which take rank in this order. A man of the Srotiya group may take a wife from the lower groups and is usually paid a considerable sum of money for doing so; but he loses in social estimation by the match, and the children of such unions, though higher than the class from which their mothers came, are nevertheless not deemed to be socially equal to the members of their father's class. The same rule applies to the other classes in descending order; each may take wives from the group below it. The principle of this rule is the same as that followed by Manu in laying down the matrimonial relations of the four original castes, and in its earliest form it seems to have gone the full length of forbidding a woman of a higher group to marry a man of a lower group. It is important, however, to notice that in Bihâr the rule is now much less stringent and rigid than in Bengal. Although it is admitted to be the right thing for a girl to marry within her own group or in a higher group, it is not absolutely obligatory for her to do so, and cases do occur in which a girl of a higher class marries a man of a lower class in consideration of a substantial bride-price being paid to her parents. The comparative laxity of Bihâr practice in this respect may be due partly to the character of the people, and partly to the fact that caste observances in that part of the country have never been laid down by a superior authority, such as Ballâl Sen, but have been settled by the people themselves at regular meetings held with that object. It is well known that the leading members of the Maithila sub-caste with their Pandits, their genealogists, and their marriage brokers, come together in many places in Tirhût for the purpose of settling disputed questions of caste custom and of arranging marriages. A community which has five hypergamous classes and a double series of exogamous groups, one based on locality and the other on mythical ancestry, and at the same time attaches great importance to purity of blood, may well find it necessary to take stock of its arrangements from time to time and to see whether the rules are being obeyed.

3. "Among the Maithila Brâhmans of Bihâr, as among the Kulins of Bengal, the bride-price familiar to students of early tradition has given place to the bridegroom-price, which hypergamy tends necessarily to develop. Polygamy, formerly characteristic of the

Bengal Kulin, is practised in Bihâr in much the same form by the Bikauwa or 'vendor', a class of Maithila Brâhmans who derive their name from the practice of selling themselves, or more rarely their minor sons, to the daughters of the lower groups of the series given above. Usually the Bikauwas belong to the Jog and Panji-baddh classes, and comparatively few of them are found among the Srotiya and Nâgar groups. Some have as many as forty or fifty wives, who live with their own parents and are visited at intervals by their husbands. Bikauwa Brâhmans who have married into the lower classes are not received on equal terms by the members of their own class, but the women whom they marry consider themselves raised by the alliance. The price paid for a Bikauwa varies according to the class to which he belongs and the means of the family of the girl whom he is to marry. It may be as little as twenty rupees; it has been known to rise as high as six thousand rupees."

4. The Census shows that the males bear a considerable disproportion to the females—815 to 515—though, of course, they do not practise infanticide.

Distribution of Maithila Brâhmans according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Sahâranpur . . .	4	Allahâbâd . . .	14
Muzaffarnagar . . .	6	Jhânsi . . .	69
Bulandshahr . . .	11	Benares . . .	203
Aligarh . . .	127	Ghâzipur . . .	20
Mathura . . .	239	Gorakhpur . . .	171
Agra . . .	49	Basti . . .	100
Mainpuri . . .	62	Garhwâl . . .	14
Etah . . .	61	Tarâi . . .	10
Bareilly . . .	29	Lucknow . . .	2
Shâhjahânpur . . .	11	Sitapur . . .	18
Cawnpur . . .	13	Bahrâich . . .	11
Fatehpur . . .	18	Sultânpur . . .	34
Etânda . . .	33	Bârabanki . . .	1
		TOTAL . . .	1,330

the Sainthwār Kurmis of Gorakhpur, who take the title of Nāghansi or "of the seed of the dragon." Monogamy is the rule and concubinage is prohibited. Marriage is generally adult. Widow marriage is prohibited.

2. Some are Vaishnavas and others Saivas. They specially worship Kālī and the Dih, the aggregate of the village godlings. In their ceremonies they agree with the Kurmis, of whom, in spite of their legend of aristocratic descent, they are admittedly a subdivision.

Malang: a class of Muhammadan Faqīrs who are usually regarded as a branch of the Madārī (*q. v.*). They call themselves specially followers of Jaman Jati, who was a disciple of Shāh Madār—According to Dr. Herklots¹ "their dress is the same as that of the Muharram Malang Faqīrs, except that they wear the hair of the head very full, or it is matted and formed into a knot behind. Sometimes they wear some kind of cloth round the knot. Some of them tie round the waist a chain or thick rope and wear a very small loin-cloth. Wherever they sit down they burn the *dhūni* (fire) and sometimes rub the ashes over their bodies." Mr. MacLagan² says that in the Panjāb "the term is generally applied in a more general way to any unattached religious beggar who drinks *bhang* or smokes *charas* in excess, wears nothing but a loin-cloth, and keeps fire always near him. The Malangs are said to wear the hair on the head very full, or it is matted and tied into a knot behind. The shrine of Jhangī Shāh Khāki, in the Pasrūr Tahsīl of the Siālkot District, is frequented by Malangs."

2. At the last Census they appear to have been included among the Madārīs.

Mālavi: a division of Brāhmins who take their name from being emigrants from Mālwa.—Of them Sir J. Malcolm writes:³ "Besides the various tribes of Brāhmins from the Dakkhin, there are no less than eighty-four sects in Central India; but almost all these trace, or pretend to trace, the emigration of their ancestors, and that at no distant period, from neighbouring countries. The six sects, or Chhanāti tribe of Brāhmins, alone claim the Province of Mālwa as their native country, and even they refer back to a period of twenty or thirty generations, when their ancestors came into it; but they still

¹ *Qāndā-i-Islām*, 192; and see the article *Dūdna*, *supra*.

² *Panjāb Census Report*, 197.

³ *Central India*, II, 122.

have a pride in being termed Mālwa Brāhmins, which to the rest would be a reproach." Of the origin of the Mālwa Brāhmins in this part of the country nothing very certain is known. Mr. Sherring¹ suspects that they are akin to their neighbours the Gujarāti Brāhmins. They have a legend that one of the kings of Mālwa endeavoured to make all the Brāhmins of that Province eat *kaṭhchi* and *pakki* together, and that, on their objecting, he confined them in a double-storied house. At night they saw the people of the place worshipping a local godling named Pānrē Bāba, and on this the Brāhmins vowed to worship the deity themselves if he saved them from their trouble. The Bāba got the doors unlocked, and they all fled to Benares. Some of their brethren who remained behind obeyed the orders of the king, and since then the branch in this part of the country have given up all connection with them.

2. The Mālavi Brāhmins are divided into thirteen-and-a-half

Tribal organisation.

gotras, which, with their titles, are as follows—Bhāradwāja, Chaubē Parāsara, Dūbē, Angiras Chaubē, Bhārgava Chaubē. All these are Rīgvedic. Sāndilya, Dūbē, Kāsapa Chaubē, Kautsa Dūbē—these are Yajurvedic—Vatsa, Vyās, Gautam, Tivāri, Lohita Tivāri, and Kaundinya—who are Samavedic. Lastly come the Kṛtyāyana, Pāthakand, the Maitreya, or half *gotra*, both of which are Samavedic. They follow the usual Brāhmanical rules of intermarriage. Their chief religious functions appear to be acting as family priests of the Mathura Chaubēs. Many of them live by secular occupations, such as trading, doing clerk's work, and general service, and they are in fact more of a trading than a priestly class. The Mālavi Brāhmins do not hold a high reputation in the Eastern part of the Province, and are generally regarded as tricky and quarrelsome.

Māli² (Sanskrit *mālīka*, "a garland-maker,") a caste whose primary occupation is gardening and providing flowers for use in Hindu worship.—The caste is a purely occupational one, and there is good reason to suppose that the Māli is closely allied to the Kurmi, Koiri, and Kāchhi, the two last of whom engage in the finer kind of culture which resembles that of the regular Māli. At the same time the caste cannot be a very ancient one. "Generally speaking

¹ *Hindu Tribes*, I, 104, sq.

² Based on enquiries at Mirzapur and notes by Bābu Ātma Rām, Head-master, High School, Mathura; M. Baldeo Sahāy, Head-master, High School, Fatehgarh; M. Bhagwati Dayāl Singh, Tahsildar, Chhībraman, Farrukhabād.

it may be said that flowers have scarcely a place in the Veda. Wreaths of flowers, of course, are used as decorations, but the separate flowers and their beauty are not yet appreciated. That lesson was first learned later by the Hindu when surrounded by another flora. Amongst the Homeric Greeks, too, in spite of their extensive gardening, and their different names for different flowers, not a trace of horticulture is yet to be found."¹

2. One story of the origin of the caste is that one day Pārvati was plucking flowers in her garden, when a thorn pierced her finger. She complained to Siva, who took a particle of sandalwood from his head, or by another account a drop of his perspiration, and on this Pārvati wiped the blood from her wounded finger, and thus the first Māli was created. According to the Bengal legend as told by Mr. Risley, they trace their descent from the garland-maker attached to the household of Rāja Kans at Mathura. Krishna asked him one day for a garland of flowers, and he at once gave it. "On being told to fasten it with a string, he, for want of any other, took off his Brāhmanical cord and tied it; on which Krishna most ungenerously rebuked him for his simplicity in parting with it, and announced that in future he would be ranked among the Sūdras."

3. According to the returns of the last Census the Mālis are divided into eight principal endogamous sub-castes: Barhauīya, Bahenīya, Bhāgīrathī, Dilliwāl or Dehliwāl, Golē, Kapri, whose speciality is making the crowns, ornaments, etc., used in Hindu marriage processions, Kanaujiya, and Phūlmāli. The complete Census returns record 853 sub-divisions, among which those of most local importance are the Deswālī of Sahāranpur; the Panwār and Samrī of Bulandshahr; the Bahliyān, Bhanolē, Bhawāni, Bhomiya, Khatri, Mohur, Meghiyān, Mulāna, and Pemaniyān of Morādābād; the Rāj-puriya and Tholiya of Basti; the Kota of the Tarai. In Farrukhābād we also find the Kachhmāli, who claim kinship with the Kāchhīs; Khatiya, who are said to owe their name to their constant use of manure (*khat*), and the Hardiya or growers of turmeric (*haldi*). In Agra are found the Mathur or "residents of Mathura," who are the same as the Phūlmāli or "flower" Māli, work only as gardeners, and forbid widow mar-

¹ Schrader, *Prehistoric Antiquities*, 121.

riage; the Mewāṭi, or "those from Mewāt," who allow widow marriage; and the Dilwāri, or Delhi branch, who permit widow marriage, and work at drawing gold and silver wire. In Mathura are found the Phūlmāli, Surāb, Hardiya, Saini, Golē and Kāchhi; of which the Saini and Kāchhi are usually treated as separate castes, and have been so recorded at the last enumeration. The sub-castes of the Mālis and Sainis also disclose a strong resemblance. These sub-castes are endogamous and are each divided into a number of *gotras*, a fairly complete list of which no member of the caste can pretend to supply. The rule of exogamy is thus stated at Mathura: A man can marry within his own sub-caste, subject to the condition that the bride is not of the same *gotra* as that of the bridegroom, his mother, and grandmother. He can marry two sisters, but the second wife must be younger than the first. Marriage is usually infant if the parties can afford it, but the marriage of poor adult males is not uncommon. Widows and divorced wives can re-marry by the *sagāi* or *dharīcha* form, and the levirate is permitted under the usual conditions, but is not compulsory on the woman.

4. In Mathura they are Śāktas and worship Devi as their tribal deity. In Farrukhābād they have a tribal godling named Kurehna, to whom they make offerings of he-goats, rams, and sweetmeats at marriages and at the birth of a male child. These offerings are made in the house with closed doors, and no member of another caste is allowed to be present. The offerings are eaten by the family, and whatever is left is immediately buried with great precautions against any one seeing the performance. In Dehra Dūn they are worshippers of Kālī Devi, Aghornāth, and Narasinha Deva. To the East of the Province they worship Kālī and Mahākālī, and the Pānchonpīr in the manner common to castes of the same social grade.

5. The primary occupation of the Māli is gardening and he is employed by private persons, or grows flowers and vegetables in his own land for sale. In the larger towns there is a considerable trade in flowers, which are used at marriages and other festivities, and bought to be offered at the daily worship of the gods. Some are again used for the manufacture of essences, of which the rose-water made in large quantities at Ghāzipur and Fatehgarh is a good example. The regular distiller of these essences is the Gandhi, who buys flowers

from Mālis. There is also a wholesale dealer in flowers called Gulfarosh or "rose seller," who purchases flowers in large quantities and supplies orders for important marriages, etc. The Māli again provides the nuptial crown (*maur*) for the bridegroom. He has another special function, as the village priest of Sītala, and when an epidemic of small-pox rages in a village, a general subscription is raised, out of which the Māli does the necessary worship to Kāli and Sītala. He also inoculates children, and is thus a constant opponent to our vaccinators. In this capacity he is known as Darshaniya (*darshan*, "seeing, worshipping"). In the same way he is sometimes employed as a sort of hedge priest to the village godlings and minor gods when the services of a Brāhman or Sannyāsi are not available.

6. The rank of the Māli is fairly respectable. They eat goat's flesh and mutton, but not beef, and drink liquor. In Farrukhābād they will eat *pakki* of Kāyasths; *kachchi* of Lohārs and Sunārs; and drink water with the same. Nāis and Kahārs will eat *pakki* from them, and Kahārs will eat their *kachchi*. The Māli is a well-known figure in the folktales. The hero is often his son, or is protected by the gardener and his wife. One popular verse runs—

Māli chāhē barasna; Dhobi chāhē dhūp; Sāhu chāhē bolna; chor chāhē chup.

"The gardener prays for rain; the washerman for sunshine; the banker loves a chat; and the thief quiet."

Distribution of Malis according to the Census of 1991.

Districts.	Barh- anliya.	Bahen- lya.	Bhagi- rathi.	Dilli- wall.	Gold.	Kapri.	Kanan- jiya.	Phol- mali.	Others.	Total.
Dehra Dun	...	10	110	...	270	...	5	146	233	774
Saharanpur	...	3,619	7,803	1,718	11,814	54	117	172	5,704	31,001
Muzaffarnagar	...	438	4,831	...	852	109	1	278	833	7,437
Meerut	...	2,312	5,069	...	...	1	...	466	9,572	17,420
Bulandshahr	...	...	...	...	...	...	...	826	10,239	11,065
Aligarh	...	...	...	...	...	...	...	1,936	1,334	3,270
Mathura	...	...	...	2	5	...	...	5,524	1,561	7,092
Agra	...	...	...	...	...	...	6	291	...	729
Farukhabad	45	...	...	...	...	...	330	2,391	927	3,693
Mainpuri	4	...	...	...	...	...	...	724	384	1,112
Bithur	...	...	...	...	...	...	16	543	277	836
Bith	69	10	...	...	14	...	...	438	256	783
Bareilly	30	...	...	64	...	89	51	2,638	352	3,334

Distribution of Malis according to the Census of 1891—concluded.

Districts.	Barh- autiya.	Bahen- iya.	Bhāgi- rathi.	Dilli- wal.	Gold.	Kaspi.	Kanau- jiya.	Phal- mali.	Others.	Total.
Ballia	...	...	...	...	...	...	692	642	480	1,804
Gorakhpur	394	...	...	...	...	...	505	1,540	2,341	4,780
Basti	1,108	...	...	...	...	...	...	395	1,173	2,674
Azamgarh	303	...	...	...	...	...	292	187	865	1,647
Garhwāl	...	...	...	...	...	...	...	...	36	36
Tardī	...	10	1,912	...	12	...	...	247	4,215	6,396
Lucknow	141	...	...	32	...	...	122	1,426	1,963	3,684
Unāo	...	...	...	...	31	...	129	3,656	2,996	6,812
Rāo Baroh	490	...	...	...	...	...	74	2,915	1,851	5,130
Sitapur	...	...	...	18	...	...	298	370	1,188	1,874
Hardoi	...	...	...	...	...	...	153	2,144	778	3,075
Kheri	...	...	...	9	...	...	22	575	228	834
Faizābād	1,682	...	...	...	...	...	...	145	450	2,277

Malkāna, Malakāna (*malik*, "a ruler").—A sept of Muhammadan Rājputs, chiefly found in Agra and Mathura. Originally they were mostly Jais and Gaurua Thākurs who have been converted to Islām by the sword, but still retain many Hindu customs and are known by Hindu names. They are classed among the Naumuslim.¹

Distribution of the Malkānas according to the Census of 1891.

DISTRICTS.	Number.
Mathura	1,000
Agra	4,546
Mainpuri	27
Etah	28
TOTAL	5,601

Mallāh² (Arabic *mallah*, "to be salt," or, according to others, "to move its wings as a bird")—a general term including various boating and fishing tribes. The term is no doubt purely occupational, and, being of Arabic origin, must have been introduced in comparatively recent times. But in spite of the doubts expressed by Mr. Risley,³ it seems beyond question that in Northern India, at least, there is a definite social group, including a number of endogamous tribes, of which various lists are given, which are collected under the general term Mallāh. The group includes a number of diverse elements, and it is this fact which makes an ethnological analysis of them so intricate and perplexing. By other tribes they are known as Mallāh, Kewat, Dhimar, Karbak, Nikhād, Kachhwāha, Mānjhi, Kumbhilak or Jālak. They are very generally known as Mallāh or Mānjhi, but the latter is more properly the designation of the steersman of the boat, so called because he sits in the middle (*madhya*). They must be carefully distinguished from the Dravidian Mānjhis.

¹ *Mathura Settlement Report*, 35.

² Based on enquiries at Mirzapur and notes by Mr. W. Cockburn, Deputy Collector, Jālaun; M. Udit Nārāyan Lal, Ghāzipur; M. Bhagwan Das, Allahābād.

³ *Tribes and Castes*, II, 64.

2. Most Mallâhs represent themselves as descended from the

Traditions of origin.

Nishâda, a mountain tribe of the Vindhya range. Though this country is famous as the kingdom of Nala, it does not appear exactly where it was situated. It may be concluded that it was not far from Vidharba (Bihâr), as that was the kingdom of Damayanti, and from the directions given by Nala to Damayanti, it seems to be near the Vindhya mountains, and roads led from it across the Raksha mountain to Avanti and the South as well as to Vidharba and Kosala. It may also be noted that a colony of the same people lived at Sringavera on the Ganges, a day's march above its junction with the Ganges, and their king is described in the Rāmāyana as having treated Rāma and Sita with kindness in their wanderings.¹ The Bāthma or Sribāstav Mallâhs have a tradition that they were originally Srivāstava Kāyasths, and lived at some place called Srinagar in the hills, and were driven from there, because they refused to give one of their girls to the king of that country. The ancestor of the Mallâhs of the Ganges valley in the Eastern districts of the Provinces is said to have steered the boat in which Rām Chandra crossed the river on his way to Chitrakût during his banishment, and is said to have settled at the village of Rām Chaura, where there is now a ferry across the Ganges about twenty miles above Allahâbād. The head-quarters of the Mirzapur Mallâhs is at Sirsa on the Tons, in the Allahâbād District, close to where that river joins the Ganges. In Benares they have a tradition that "Rāma, being pleased with the head of the caste, gave him a horse, on which he placed a bridle, not on the head, but, in his ignorance, on the tail. Hence the custom, it is stated, of having the helm at the stern of a boat instead of in front."²

3. As might be expected in the case of a tribe which is of occupational origin and made up of various

Tribal organization.

elements, the lists of endogamous sub-tribes are very indefinite. In the last Census these are given as Agarwāls; Bāthma (which appears to be a corruption of Srivāstava and to be derived from the old city of Sravāsti, the present Sahet Mahet of the Gonda District, which gives its title to so many sub-castes of

¹ Wilson, *Vishnu Purāna*, 190; *Theatre of the Hindus*, *Uttara Rāma Charitra*, I 300.

² Sherring, *Hindu Tribes*, I, 347.

other tribes); Chāin, which is said to be derived from Charva, which was the title of a tribe supposed to be descended from an outcaste Vaisya; Dhuriya; Kewat; Kharēbind; Nikhād, who take their name from their Nishāda ancestor; and the Surahiya. The complete returns give 625 sub-divisions of the Hindu and 22 of the Mussalmān branch, of which those of the most local importance are the Chaudhariya of Aligarh; the Balliya of Mathura; the Jarya of Agra, Mainpuri, and Etāwah; the Bhok of Cawnpur; the Nathu of Allahābād; the Bhārmārē of Benares; the Tiya of Ghāzipur; the Kulwant of Ballia; the Gonriya and Kalwant of Gorakhpur; the Dhelphora, Mahohar, Sonhār, and Turaiha of Basti; the Bho-tiya and Machhar of Garhwāl; the Rājghatiya of Lucknow and Bārabanki; the Dhār of Unāo; the Kharautiya of Faizābād; the Jalchhatri and Khas of Sultānpur. A list collected at Mirzapur gives the usual seven sub-castes—Muriya or Muriyāri; Bāthawa or Badhariya; Chāi, Chāin or Chaini; Guriya or Goriya; Tiya; and Surahiya or Sorahiya. So far this agrees with Mr. Sherring's list from Benares. The Mirzapur list adds Bind, and the Benares list Pandūbi or "one who dives in water;" Kulwat or Kulwant, "one of gentle birth;" and Kewat. An Allahābād list gives Bāthmi or Bathwa; Chāin; Ghogh; Tiya; Goriya; Sorahiya, and Sribāthawa. Some of these, such as the Bind, Kharēbind, and Kewat, have been separately enumerated at the last Census, and it is convenient to treat them as distinct endogamous groups; but the so-called classification of the Mallāhs as a caste is quite sufficient to show that it is nothing more than an occupational aggregate made up of very divergent elements.

4. All the sub-castes described above are strictly endogamous and will not eat or smoke together. They have, as a rule, no general tribal council; but the local groups hold meetings (*panchāyat*) of their own, consisting of as many adult males as can be brought together. They deal only with matters of caste discipline, and their orders are enforced by excommunication. Restoration is secured by giving a feast (*bhojan*) to the castemen. To the East of the Province, where they are most numerous, they appear to be in the transitional stage between infant and adult marriage;—the former being preferred by those families who have risen to a more respectable social position. Pre-nuptial infidelity is said to be reprobated but a clear distinction is drawn between an amour with a tribes-

man or an outsider. The latter involves summary excommunication of the girl and her relations; but it may be condoned by a tribal feast, and then the girl can be married in the caste. Their law of exogamy is not very clearly defined. In Allahâbâd it appears that the descendants of a common ancestor are not allowed to intermarry; but with such people who have no professional genealogists, the recollection of relationship lasts seldom more than three or at the most four generations, and after this cousins freely intermarry. The marriage in the regular form (*charhauwa*) runs through the regular stages—the inspection of the bride and bridegroom by the relations on both sides; the comparison of horoscopes (*râsbarg*); the dressing of the bride in clothes supplied by the bridegroom, which is known as the “marking down” of the girl (*larkî kâ chhankua*); the reciprocal present to the bridegroom (*bar chhekani*); the fixing by the village Pandit of an auspicious moment (*sâvat sa’at*) for the commencement of the anointing (*tel abtauni*) of the boy and girl; the sending to the friend on both sides of the marriage invitation (*lagan pattra*), which is tied with a red and yellow string (*kâlâwa*) and contains inside a little rice and turmeric, all of which the bridegroom lays on the household shrine; the starting of the procession (*bârât*); the worship of Ganesa (*Ganeshji ki pûja*); the cooking of food for the family godling (*deota kâ neota*); the cooking of an offering of food for the sainted dead (*pitr kâ neota*); the ceremonial purchase of parched grain (*lâwa*), which is sprinkled on the hair as they revolve round the marriage shed; the waving ceremony (*parakhhan*), done over the head of the bridegroom to scare evil spirits and bring good luck; the return of the procession to the halting-place (*janwânsa*) assigned to them outside the village; the actual ceremony, where the bride is brought out by the barber’s wife and seated to the right of the boy; the tying of their clothes in a knot (*gathbandhan*); the five circumambulations (*bhauri*) round the marriage shed; the marking of the parting of the bride’s hair with red lead (*sindurdân*); the pouring over the pair of the parched grain by the bride’s brother into a fan (*beni*) held by her; the visit to the retiring-room (*kohavar*), where the bridegroom’s marriage crown (*maur*) is removed and he is fed on curds and sugar and freely chaffed by the female relations of the bride; the ceremonial *confarrealia* or feeding of the married pair on rice and pulse (*khihari*); the return of the bride, if she be nubile, to the house of her husband; the worship of the Ganges (*Gargaji ki pûja*);

the untying of the marriage bracelet (*kangan uldrna*) ; the drowning of the marriage jar (*kalsā, bandanwār, dubāna*). All these ceremonies have been more or less fully described in connection with other castes.

5. Widow marriage (*sagāi, dharauna, baithki*) is permitted, and the levirate, under the usual limitations, is allowed ; in fact the latter has the preference,

Widow marriage.
and if there be a younger brother of the deceased husband who is unmarried and of a suitable age, the widow is generally married to him. The ceremony, such as it is, consists merely in the dressing of the woman in a suit of clothes and ornaments provided by the bridegroom. This is always done in secret at night in a dark room, apparently the element of secrecy in the ceremonial being intended to propitiate the offended spirit of the dead husband. The parents of a virgin widow can dispose of her in marriage without the leave of the relatives of her late husband ; but if the girl have lived with her first husband, his relatives have a right to a voice in the subsequent disposal of her, and in many cases insist on being repaid the expenses of the first marriage by the friends of the second husband. A man can take a widow (*sagāi*) while his first wife is alive ; but he is understood to do this only in case his first wife is barren, or if, as is often the case, she desires to secure a helpmate for household work. But, as a rule, it is only widowers who take a widow in marriage by the *sagāi* form. As Mallāhs often leave their wives and go away for considerable periods on voyages up and down the Ganges or Jumna, the women are left much to themselves, with the result that the standard of female morality is not high, and inter-tribal liaisons are not seriously regarded. This can be atoned for by a tribal feast, and, as among most of the castes of a similar social rank, the tribal council requires substantial evidence, generally nothing short of the direct evidence of eye-witnesses will be accepted as sufficient. Habitual infidelity is regarded as sufficient grounds for a husband discarding his wife with the leave of the tribal council, and, though there is some difference of practice, it seems to be admitted that women discarded in this way may, if they show a tendency to reform their morals, be re-married within the tribe by the *sagāi* form.

6. Their domestic ceremonies are of the normal type. There are no Domestic ceremonies. ceremonies during pregnancy. The Chamārīn midwife attends for six days, when, if the

baby be a boy, the usual *chhathi* ceremony is performed. In the case of girls, this is done on the eighth day, when the mother is regarded as pure, and a Pandit is called in, who selects the religious name (*rās ka nām*), while the parents themselves select a name to be used for ordinary purposes. Children under eight years of age, or those who are unmarried, are buried; others are cremated in the usual way. For a male ten holy balls are offered on the tenth day, and for a woman nine on the ninth day. These are offered by the funeral priest (*Mahōpātr*, *Mahābrāhman*). On the anniversary (*barsī*), twelve balls are offered. They have a special *pinda* offering for the sonless dead. A few who are in good circumstances go to Gaya to perform the *Srāddha*, and they do the usual *Nārāyani-bal* ceremony for those who die away from home.

7. To the East of the Province their tribal deities are Mahādeva, Kālī, Bhāgawati, Mahābīr, Ganga Māi, Mahālakshmi, Mahāsāraswati, the village godlings (*dīk*), and the personification of the cremation ground in the form of Ghāt or Masān. As household deities they have the Pānchon Pīr. Kālī and Bhāgawati are worshipped every second year with the sacrifice of a goat and the offering of chaplets of flowers. Mahābīr receives sweetmeats on Sundays. Milk is poured as an offering to the Ganges before starting on a journey. The Pānchon Pīr are worshipped on a platform in the house with garlands of flowers, rice and pulse, sweetmeats (*laddu*) and sweet cakes (*rot*). Over this is poured a mixture of sugar and pepper dissolved in water and known as *mirchwadn*, and the offering is finally consumed by the worshippers. In Bundelkhand they have a godling known as Ghatoi Bāba, who is probably connected with the cremation ground as already mentioned. A platform is made on the bank of a river under a tree, and a ram is sacrificed in his honour on the Dasahra or the tenth of the light half of Kuār. The worshippers divide the offering among themselves. They have now come to regard Ghatoi Bāba as the ancestor of the tribe. All along the Ganges they worship the water godling Barun, who is the representative of the Vedic Varuna, the god of the sky. Further up the Ganges they worship specially Parihār and Ghāzi Miyān, two of the quintette of the Pānchon Pīr, and make pilgrimages to Bahrāich and the other cenotaphs for that purpose. Their demonology is that common to all the lower races. The offering made through the Ojha, Bhagta, or Syāna to evil spirits is

technically known as *basandar*. To the East of the Province the demon known as Birtiya Bir is worshipped in times of sickness or other trouble. A Khatik brings a young pig and sacrifices it for them in the name of the demon. When a person recovers from small-pox, he offers sweets to Sītala Māi. When starting on a voyage they offer a burnt offering (*hom*) and garlands of flowers to their boat.

8. The business of the caste is managing boats and fishing.

Occupation and social
status.

Those who are well off own boats of their own and employ poorer members of the tribe to work for them. The women of the Goriya caste are said to have an indifferent character as compared with others. In the East of the Province the members of the Bāthawa sub-caste eat only the flesh of sheep, goats, deer and all kinds of fish, except the Gangetic porpoise (*sūs*), the *sekchi* and the crocodile. The others eat all kinds of fish and the tortoise. In Ghāzipur they are reported to eat the flesh of goats, pork, fish, tortoise, and rats; but not beef, monkeys, snakes, lizards, or the leavings of other people. In Allahābād they will eat *pakki* cooked at their own cooking place by a Brāhman, and with water supplied by themselves; but they will not eat *kachchi* cooked by a Brāhman, or even *pakki* if not cooked at their own fireplace. There is good evidence that many of the river dakāities committed in Bengal are the work of Mallāhs of these Provinces. Dr. Buchanan¹ writes: "Of late years the merchants, not only of Gorakhpur, but everywhere I have observed on the Ganges and its branches, have suffered very heavy losses from the carelessness and dissipation of the boatmen, who have become totally unmanageable. They have discovered the very great difficulty, if not impossibility, of obtaining legal redress against people who have nothing, who are paid in advance, and who can in general escape from justice by moving from place to place with the first boat that sails. There is great reason to suspect that the owners of the boat, or at least the Mānjhi who works for them, connive at the tricks of the men, and taking the full hire allow a part of the crew to desert, giving them a trifle, and keeping the remainder to themselves. The owners of the boats are totally careless about keeping the goods, and the composure with which I have seen the boatman sitting, while the

¹ *Eastern India*, II, 578.

merchant was tearing his hair and his property going to ruin, was truly astonishing." Much of this has, of course, ceased, since the introduction of the railway system has considerably reduced the river traffic. But even now Mallâhs bear an indifferent reputation as regards their dealings with their employers.

9. The Châi and Sorahiya sub-castes are so different from ordinary Mallâhs that they have been described in separate articles.

Distribution of Mallâhs according to the Census of 1891.

Districts.	Agarwala.	Bathua.	Chain.	Dhuriya.	Kewat.	Kharê- bind.	Nikhâd.	Sorahiya.	Others.	Muham- madans.	Total.
Dehra Dûn	...	44	...	...	...	3	...	...	109	...	156
Sabâraupur	...	...	...	...	18	...	...	...	318	718	1,054
Muzaffarnagar	...	...	...	...	2	...	...	...	81	486	569
Meerût	...	...	...	...	51	...	...	...	967	1,213	2,230
Bulandshahr	14	104	...	...	...	...	...	...	1,596	42	1,756
Aligarh	...	87	...	...	...	...	...	...	2,402	...	2,489
Mathura	10	25	...	...	...	...	...	1	4,838	134	5,008
Agra	...	18	9	...	...	...	...	...	24,935	...	24,962
Farrukhâbâd	149	238	...	...	1	...	...	...	59	253	700
Mainpuri	1,422	116	...	...	...	...	101	...	1,567	...	3,203
Etâwâh	1,608	483	534	...	...	...	4	...	1,323	...	3,947
Etah	...	...	...	...	...	...	...	...	10	78	88
Bareilly	...	...	...	...	...	...	45	...	65	...	110

Distribution of Malláhs according to the Census of 1891—concluded.

Districts.	Agrwala.	Báthma.	Cháin.	Dhariya.	Kawat.	Kharé- bind.	Nikhaj.	Sorahiya.	Others.	Muham- madans.	TOTAL.
Ballia	3,298	...	136	...	...	8,561	2,944	...	14,939
Gorakhpur	14,692	...	16,554	155	213	5,860	15,907	204	53,085
Basti	2,056	...	855	...	1,376	369	6,810	...	10,969
Azamgarh	4,177	...	647	...	222	6,159	2,942	12	13,459
Tarai	14	...	14
Lucknow	...	70	498	...	88	177	297	...	1,357	1	2,488
Unho	2,462	...	...	6	...	13	...	2,481
Rae-Bareli	...	104	...	...	96	...	125	...	625	...	950
Sitapur	2	...	...	...	5	...	7
Hardoi	63	...	...	...	...	...	...	63
Kheri	...	3,153	...	...	1,055	...	...	...	680	...	4,889
Faizabád	1,268	...	...	...	...	109	247	...	1,624
Gonda	202	4	206

	...	...	...	...	...	...	...	...	...	14	...	14
Bahradich	...	...	...	...	...	...	...	...	...	11,111	...	3,984
Sullangpur	...	...	6,070	...	...	1	405	...	...	...	...	299
Parfábgarh	...	...	233	...	...	...	...	...	...	555	2	1,576
Bharabanki	...	...	466	...	...	170	...	...	...	3,871	...	...
TOTAL	13,279	22,316	78,746	2,525	129,313	741	6,937	21,494	89,498	3,629	380,008	...

Malūkdāsi.—A religious order who have not been separately enumerated at the last Census. According to Professor Wilson¹ they are a sub-division of the Rāmanandī Vaishnavas, and the succession of the leaders of the sect is said to be—Rāmanand, Āsanand, Krishna Dās, Kīl, Malūk Dās, making the last, consequently, contemporary with the author of the Bhakta Mālā, and placing him in the reign of Akbar. But Professor Wilson is of opinion that Malūk Dās was contemporary with Aurangzeb: “The modifications of the Vaishnava doctrines introduced by Malūk Dās appear to have been little more than the name of the teacher, and a shorter streak of red upon the forehead; in one respect indeed there is an important distinction between these and the Rāmanandī ascetics, and the teachers of the Malūkdāsis appear to be of the secular order (*grihastha*), or householders, while the others are all cenobites; the doctrines are however, essentially the same; Vishnu or Rāma is the object of their practical devotion and their principles partake of the spirit of quietism, which pervades these sects. Their chief authority is the Bhāgavad Gīta, and they read some small Sanskrit tracts containing the praise of Rāma; they have also some Hindi Sākhis and Vishnupadas attributed to their founder, as also a work in the same language, entitled the Dasratan. The followers of this sect are said to be numerous in particular districts, especially among the trading and servile classes, to the former of which the founder belonged. A verse attributed to Malūk Dās is proverbial:—

Ajgar karē na chūkari, panchhi karē na kām;

Dās Malūka yon kahē;

Sab kā dāta Rām;

‘The snake performs no service,

The bird discharges no duty;

Malūk Dās declares—

Rām is the giver of all.’¹

2. “The principal establishment of the Malūkdāsis is at Kara Mānikpur, the birthplace of the founder, and still occupied by his descendants. There is a temple dedicated to Rāmchandra; the *gadū* or pillow of the sect is here, and the actual pillow originally used by Malūk Dās is said to be still preserved. Besides this establishment there are other six Maths belonging to this sect at Allahā-

¹ *Essays*, I, 100 sq.; *Growān, Mathura*, 212.

bâd, Benares, Brindaban, Ajudhya, Lucknow, which is modern, having been founded by Gomati Dâs under the patronage of Asaf-ud-daula, and Jaggannâth, which last is of great repute, as rendered sacred by the death of Malûk Dâs."

Mandahâr.—A sept of Râjputs found mainly in the Muzaffarnagar and Sahâranpur Districts. They are also found in the neighbouring parts of the Panjâb. They are said to have come from Ajudhya to Jind, driving the Chandel and Brâ Râjputs, who occupied the tract, into the Siwâlîks and across the Ghaggar, respectively. They then fixed their capital in Kalâyit in Patiâla, with minor centres at Safidon in Jind and Asandh in Karnâl. They lie more or less between the Tunwar and Chauhân of the tract. But they have in more recent times spread down below the Chauhân into the Jumna River of the Karnâl District, with Gharaunda as a local centre. They were settled in these parts before the advent of the Chauhân, and were chastised at Samâna in Patiâla by Firoz Shâh. The Mandahâr, Kandahâr, Bargûjar, Sankarwâl, and Panihâr Râjputs are said to be descended from Lawa, a son of Râmchandra, and claim, therefore, to be solar Râjputs; and in Karnâl at least they do not intermarry.¹

Mandârkiya.—A Râjput sept in Ondh who claim to be of Sombansi origin. They say that the name is derived from Sanskrit *Mandala*, "a circuit," the dominions of their founder Krishna Sinh. They more probably take their name from Mandar Sâh, who was one of the ancestors of the sept. Some of them are Hindus and some Muhammadans; the latter are said to have been converted to Islâm in the time of Shîr Shâh. But the change of religion has not bettered their condition, as the family is in the last stage of decay.²

Manihâr (Sanskrit *mani*, "a precious stone," *kâra*, "maker:") workers in glass and tin foil.—They are often confounded with the Chûrihâr, and in some places they appear to practise the same occupation: but their special business is to make and apply the pewter foil (*panni*), which is used in ornamenting bangles of a superior class.³ There is both a Hindu and Musalmân branch, of whom the latter are much in excess. They are Sunnis and particularly respect the Pâchon Pîr and Ghâzi Miyân, whom they worship on

¹ Ibbetson, *Panjâb Ethnography*, 238.

² *Buldhânpur Settlement Report*, 179; *Oudh Gazetteer*, III, 462.

³ See Hoey, *Monograph*, 147, sq.

Distribution of the Manihârs according to the Census of 1891—conold.

DISTRICTS.	Hindus.	Muslimâns.	TOTAL.
Gonda	8	4,078	4,086
Bahrâich . . . . .	...	4,375	4,375
Sultânpur . . . . .	...	1,453	1,453
Partâbgarh . . . . .	...	153	153
Pârabanki . . . . .	...	2,554	2,554
TOTAL	1,584	65,813	67,197

Mârwâr.—A sept of Râjputs who are said to have come from Mârwâr to Ghâzipur at the same time as the Punwârs of Ujjain. They are a manly race, but do not show any marked sign of Aryan origin.¹

Mârwârî² (a resident of Mârwâr) : a term which appears to bear two meanings,—the aggregate of Banyas who have emigrated to these Provinces from Rajputâna and its neighbourhood, including a number of sub-castes, such as Agarwâlas, Oswâls, and Maheswaris, who are to a large extent Jains; secondly, a true sub-caste of the name.—It would seem that at the last Census the Jaina Mârwârîs recorded themselves under their special sub-castes, and it is only the Hindu branch which has been separately entered under the name of Mârwârî.

2. The following account of the sub-caste in Bombay deserves quotation :³ “Of these classes of money-lenders, the Mârwârî Srâvaks are by far the most numerous and successful. So completely, indeed, have these foreigners in the rural parts of the Surat District monopolised the business of bankers and usurers, that in the villages south of the Tapti, Mârwârî is the common term in use for a money-lender. No information has been received as to when and from where these Mârwârî Srâvaks have come into the Surat District. But, as

¹ Oldham, *Ghâzipur Memo.*, I, 63.

² Based on information collected at Mirzapur and a note by M. Mahâdev Prasâd, Head Master, High School, Pilibhût.

³ *Bombay Gazetteer*, II, 187, sq.

money-lenders of this class are not found north of the Tapti, the common opinion that they have worked their way north from the Dakkhin through the Thâna District may perhaps be correct. Though as aliens in race and religion, and related to them by the least amiable of ties, the Mâr-wâri money-lender bears among the people of the Surat District a character of unscrupulous greed and dishonesty; towards strangers of his own caste, he would seem to show much sympathy and active kindness. Arriving in Surat without money or education, the Mâr-wâri Srâvak is taken in hand by his caste fellows, fed by them, set to work, and in his leisure hours taught to write and keep accounts. With this help in starting, the immigrant, who is frugal, temperate, and hardworking, soon puts together a small sum of ready money. From this amount, by advancing to the poorest classes sums seldom exceeding Rs5, his capital has in a few years increased to Rs2,000 or Rs3,000. With these savings he returns to Mâr-wâr, and at this stage of his life he generally marries. Practising economy even in his native land, the Mâr-wâri brings back with him to the village, where he formerly had dealings, enough ready money to enable him to start as a trader. His shop once opened, he settles in the village, leaving it only when forced by urgent reasons to visit Mâr-wâr, or, because—an event which seldom happens—he has become a bankrupt. Except hamlets chiefly inhabited by aboriginal tribes, almost every village in Surat has its Mâr-wâri shop-keeper and money-lender."

3. "In the larger villages, with enough trade to support more than one shop, the Mâr-wâri keeps but little grain in stock. In smaller and outlying villages, where he is the only trader, the Mâr-wâri starts as a general dealer, offering for sale, in addition to grain, spices, salt, sugar, oil, cloth, and bracelets of brass. The settler is now a member of the community of Mâr-wâri shop-keepers and money-lenders. This body has a social life, distinct from that of the villagers, with whom its members have dealings. Though the families of the different sub-divisions of the Mâr-wâri money-lenders do not intermarry, they are connected by many ties. In the event of the death of one of their number, the members of his caste from the neighbouring villages meet together to attend his funeral. Before the anniversary of the death has come round, his near relations, arriving from Mâr-wâr, unite with the other members in giving an entertainment to the Mâr-wâri community. As the

number of guests is small, and as all are possessed with the love of economy, the expenditure on such entertainments is, unlike the cost of a funeral feast among Gujarāt Śrāvaks, moderate.

4. "Almost all Mārwarīs of this class are Śrāvaks, or followers of the Jaina religion, and in the largest of a group of villages a temple of Pārasnāth is generally to be found. To meet the expense attending the maintenance of worship the settler devotes a fixed portion of his gains. At the same time he subscribes to a provident fund for the help of the widow and children of any member of his community who may die leaving his family in straitened circumstances. When a Mārwarī shop-keeper dies young, until his son is of age, the widow, with the help of a confidential clerk, generally manages the business. In such cases, it is said, the shop-keepers of neighbouring villages are of much help to the widow, giving her advice as to the conduct of the business, aiding her in keeping her accounts, and in recovering her outstanding debts.

5. "Connected by such ties as these, a community of interest is said to prevail among the Surat Mārwarīs, and there would seem to be less of that competition of capital, which, in the districts of Northern Gujarāt, helps the debtor to play off the Vānya creditor against his rival the Śrāvaka money-lender. Settled in one of the best houses of the village, with a good store of cattle and grain, spoken of by all with respect as the Seth or "master," and seldom without some family of debtors bound to perform any service he may stand in need of, the village money-lender, though he seldom becomes a large capitalist, lives in a state of comparative comfort." More information as to the methods of Mārwarī money-lending will be found in the report of the Deccan Commission.¹

6. The Mārwarīs of Mirzapur are divided into nine exogamous sub-divisions:—Singhāniya; Gūndaka; Sarāf; Sarāogi; Jhujhunwala; Bajauriya, Khemka; Bazāz Bartya. Each of these sub-divisions has one hundred and seventy-two sections. The rule of exogamy is that a man must not marry in his sub-division, in the section of his maternal uncle, in the section of his mother's maternal uncle, in the section of his grandfather's maternal uncle, in the section of his grandmother's maternal uncle, in the section of his mother's, grand-

The Mārwarīs of the
North-Western Prov-
inces.

father's and grandmother's maternal uncle. Girls are usually not married till they come to puberty or ten years old. Widow marriage is prohibited.

7. In the eighth month of pregnancy, the ceremony of *atkhāṣa utārana* is performed. Eight kinds of sweet-

Birth ceremonies,

meats are placed in eight leaf platters (*dauna*), and an old woman of the tribe or family waves them round the head of the expectant mother. The sweetmeats are then sent to the houses of the relations of the family. When the child is born, a Chamārin is called in, who cuts the cord and buries it at the entrance of the room in which the confinement took place. Then a curious ceremony follows :

The brother-in-law (*bahnai*) or sister's husband of the father of the baby touches the place where the cord was buried, and receives in cash or a piece of jewelry as a present. A Pandit is then called in who makes a note of the exact time of birth, on which he bases his calculation of the horoscope (*Janampatri*). On the fifth day the mother washes her hands and feet and puts on a new garment. For five days she is fed on a compound of ginger, treacle, dill (*ajwāin*), and other spices. From the sixth day she gets ordinary food. The Chamārin attends for five days, and after that her place is taken by the barber's wife and other servants of the family. When a month has passed, the mother is bathed and some water is poured out as offering to the Sun. Then the mother takes the child in her arms and goes to worship the Ganges, if it be near at hand. The offering to Ganga Māi is some grain and sweets (*batāsho*) with flowers and sandalwood. When she returns home, she distributes among her friends some grain and sweets. On that day, before the Ganges is worshipped, the whole house is plastered and all the earthen vessels are replaced, and the mother and baby are dressed in new clothes. When the child is six months old, the *anna-prāṣana* ceremony is done by giving the child some rice-milk at an auspicious time named by the Pandit. Next follows the ceremonial shaving (*mūnran*), for which no special time is fixed. Poor people take the child to the temple of some neighbouring goddess and have it shaven there; but rich Mārwaris go to the temple of Sati Mīta at Fatehpur in Mārwar. The mother takes the child in her arms, bathes, offers a sheet to Sati Mīta, and then walks five times round the temple. After this the child is shaved by one of the

barbers attached to the shrine. Only the top-knot (*choti*) is left uncut. After they return home, a dinner is given to the clansmen. Boys have the ears and girls the nose pierced (*kanchhedan*, *nakhchhedan*), but no regular time is fixed for this. When it is to be done, the family priest worships the goddess Lohsani for five days with an offering of *kasar*, a particular kind of sweetmeat (*laddu*) made of parched rice and sesamum mixed with treacle. When the auspicious hour arrives, the goldsmith is called, and he bores the ears or nose of the child, who is given a *laddu* to eat during the operation.

8. The marriage ceremonies begin with the betrothal ceremony (*sagāi*). First of all the bride's father sends for the horoscope of the bridegroom, and has that of his daughter compared with it by his Pandit. When the result of the comparison proves satisfactory, the fact is communicated to the father of the bridegroom, who sends to the bride by his sister, or, in default of her, by a Brāhmani, some red powder (*rori*) and some rice dyed in turmeric. The bearer marks the bride's forehead with the powder and sprinkles the rice over her. Her mother puts a rupee in the dish in which the rice and powder were brought, and this is taken to the mother of the boy. In return, the bride sends a dish of sweets (*laddu*) to the bridegroom. His mother procures some more *laddus*, and mixing the whole together sends them round to the friends of the family. The phrase for this is *sagāi kī laddu bāntna*. Next the friends of the boy send some clothes and ornaments for the bride, and for this some money is sent by her father. These ceremonies usually take place when the boy and girl are under the age of eight.

9. When a girl is between nine and ten, the marriage day is fixed, after consultation with the Pandit. Ten days before the appointed day, the ceremony of *har-dal* is performed. The women arrange the sacred marriage jar (*kālśa*) in the house and sing songs before it. Beside it is made an image of Ganesa, the god of luck, and the boy is made to worship him and the jar, and to distribute money to Brāhmins. The same ritual is carried out also in the house of the girl. Every day in both houses sweets are made and distributed among friends. Three days before the marriage day comes the *telwān*, when turmeric and oil are mixed in four earthenware saucers and the mothers of the bride and bridegroom anoint them with it. Before the anointing begins, the

unguent is offered to Ganesa. After the mothers have done the anointing, it is repeated by seven married women whose husbands are alive. Every day, up to the marriage, Ganesa is worshipped and every day the bride and bridegroom are anointed.

10. Two days prior to the marriage, the boy's father feeds his clansmen, and on the last day before the wedding the *banauri* ceremony is done. Some

The procession. powdered henna (*mendhi*) is put on the hand of the boy, and he is made to mount a mare, on which he rides to the house of the bride. Her father and his friends receive him at the door and mark his forehead with red powder. Each of them presents him with a rupee and a cocoanut, while the women of the family sing songs of rejoicing. Then the boy returns home. On the marriage day a cloth is hung up and held at each corner by a man. In the centre is placed an earthen cup, with a hole in the bottom, in which is placed a thread made of cocoa fibre. The boy is made to sit under the cloth, and, after he is rubbed with turmeric and oil, he worships Ganesa. The cloth is then tied to a peg in the house; this ceremony is called *monda*. After this Brāhmans are fed. In the evening his mother rubs the boy with oil and turmeric from head to foot, seven married women of the caste whose husbands are alive do the same. This is called *tel utārua*. He is then bathed and dressed in his marriage dress and ornaments, and the family priest marks his forehead with red powder and puts on his marriage crown. He is then mounted on an ass as a propitiation to Sītala, and the animal is fed on *māng* pulse. The mother then offers her breast to her son, while she covers his head with the part of the sheet which conceals her bosom. The owner of the ass receives a sheet and a rupee, and the forehead of the animal is marked with red powder and turmeric. The boy then dismounts from the ass and mounts a horse. Here the mother, as before, offers her breast to her son. As he prepares to ride away, his sister holds back the horse by the bridle and will not let him go until she receives a present. Then a man holds an umbrella over the boy and fans him with a yak's tail, and a girl marks the horse behind him with some mustard (*sarson*) and salt as preservatives against the Evil Eye. With the same object his elder brother's wife or some other female relation puts lampblack on his eyes.

11. After all this he sets out with his party (*bārdi*) for the house of the bride, accompanied with music and fireworks. He rides round the town or

The arrival of the bridegroom.

village in procession, and finally reaches the door of the bride. Over the door are erected some rude representations of birds, etc. (*toran*), which the bridegroom strikes with the branch of a *nīm* tree—an obvious symbol of the opposition which he may expect in taking away the bride. This done, his future mother-in-law comes out and waves a lamp over his head as a spell against demoniacal influence. The party then retire to the place (*janvāna*) arranged for their reception. On the marriage day the nuptial shed (*māuro*) is erected at the house of the bride. A long pole, dyed with ochre, is set up in the courtyard; near it is laid some sand, and on it a pitcher of water. This done, Brāhmans are fed and baskets of sweetmeats are placed near at hand, which the bride distributes to the assembled Brāhmans. She is then made to worship Gauri and Ganesa. After this, she, accompanied by the other women of the family, goes to the village potter's house and worships his wheel (*chak*) as a symbol of fertility. When they are coming home, the potter's wife accompanies them, bearing on her head two pitchers—one small and the other large—with the necks decorated with gold tinsel. In these, water is sent for the refreshment of the bridegroom and his friends. The bride is then bathed and dressed in a white sheet with a red cloth over her head. Next a sort of platform is made of sand in the courtyard, and at each corner a peg is fixed, to each of which a stick is tied. In the centre a fire is lighted of mango wood. This platform is known as *chauri*.

12. When the bridegroom arrives he is seated on a sort of chair under the shed and the bride sits on his left.

The marriage ritual.

The corners of their garments are knotted together, and they are made to worship Gauri and Ganesa. This done, the ceremony of *hathlewa* is performed. For this a ball of flour, turmeric, and henna is made, and this is placed in the hand of the bride. Over this the bridegroom lays his hand, and the pair are made to walk four or seven times round the platform, while the Brāhman recites verses and makes a fire sacrifice (*hom*). When he has completed this, he receives his fee (*duksāina*). Next the bride and bridegroom go into an inner room and worship what is known as the *thāpa*. This is a series of marks on the wall which have already been made by the women of the house with red powder (*veri*). Before these the bridegroom is made to recite some verses, and the bride's mother gives him a present. This over, the bridegroom rejoins his friends.

13. Next day the women of the tribe plait the hair of the bride and put some fruit into the sheet covering her bosom. Each woman gives her a present of money or ornaments. That day the bridegroom with his friends is entertained at the house of the bride, and the father of the bridegroom distributes sweetmeats among the relatives and friends of the bride.

14. Next day the procession returns to the house of the bridegroom. Before they start the bride's father gives what he can afford by way of dowry, such as vessels, clothes, etc. Then the married pair take their seats in the same palanquin and return home. When they reach the house, the bridegroom walks in followed by the bride. When they come into the courtyard, seven dishes are placed in succession before them, which the bridegroom pushes away with the sword which he wears all through the marriage festivities. Then his father takes up the bridegroom in his lap and her mother-in-law does the same for the bride. Next the Ganges and Sītālā Mātā are worshipped, and the marriage bracelets (*kangan*) worn by the bride and bridegroom are put in a dish full of water, and the bride and bridegroom have a struggle to see which of them will take them out first. This is known as "the gambling" (*jāa khebna*).

15. A dying person is brought out of the house and laid on a piece of ground plastered with cowdung. Then the *pancha-ratana*, consisting of gold *tulasi* leaves, curds, pearls, and Ganges water are placed in his mouth. After death a sacred ball (*pinda*) is offered in his name and the corpse is laid on the pyre. The remaining funeral and purificatory ceremonies are performed in the orthodox Hindu fashion.

Distribution of Mārwdri Banyas according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Agra	2	Shāhjahānpur . . .	289
Farrukhābād . . .	72	Cawnpur	14
Etāwah	2	Jhānsi	6

Distribution of Mārwāri Banyas according to the Census of 1891—concl.

DISTRICTS.	Number.	DISTRICTS.	Number.
Jālaun	21	Unāo	4
Benares	21	Sitapur	14
Mirzapur	32	Gonda	15
Jaunpur	8	Bahrāich	11
Ghāzipur	3	Sultānpur	1
Gorakhpur	164	Partābgarh	2
Azamgarh	11		
Lucknow	28	TOTAL	720

Māthur.—A sub-caste of Banyas; so called because they believe their native place to be Mathura.

Distribution of Māthur Banyas according to the Census of 1891.

DISTRICTS.	Number.	DISTRICTS.	Number.
Meerut	16	Allahābād	2
Mathura	171	Mirzapur	1
Agra	9,953	Lucknow	8
Farrukhābād	4	Unāo	5
Mainpuri	10	Sitapur	3
Etāwah	98	Hardoi	3
Etah	133	Gonda	7
Budāun	32	Partābgarh	300
Morādābād	10		
Cawnpur	41	TOTAL	10,792

Manhār.—A Rājput sept in Bānda, who say they are emigrants from Sambhal in Morādābād. They claim Chauhān descent, and

say that they separated from the parent stock on account of some breach of caste rules.¹

Meo, Mewati, Mina, Mina Meo.²—A famous tribe who, though fairly numerous in the Provinces, are still foreigners to it. The word Mewati means a resident of the land of Mewat, the name of which has been derived from the Sanskrit *mīna-vatī*, "abounding in fish."³ The similarity of names and the legend of Sasibadani, as well as the fact that the sections of both tribes closely agree, has led to the general belief that the Minas and Meos, who are classed as distinct in their native home Rajputana, are really of common origin. This famous tribal legend is thus told by General Cunningham.³ "The Minas are the bards and singers of the Meos at all their marriages and festivals. At a marriage feast the most popular song is the love story of Darya Khan Meo and Sasibadani Mini. The scene of most Meo legends is laid at Ajangarh, an old fort in the hills, only four miles to the west of Kamán. Todar Mal, who was the landlord of Ajangarh, used to repeat the following verse:—

*Pāñch pahār ke rājāhī,
Aur pūro tero dāl,
Ādhē Akbar Bādshāh,
Ādhē Pahat Todar Mal :*

"In the kingdom of the five hills, with its force complete, half is the Emperor Akbar's and half Pahat Todar Mal's."

This saying was repeated to Akbar, who sent for Todar Mal and demanded why he made himself equal to the Emperor. The Meo replied: "As I am zamindār of the five hills, half the produce belongs to me and half to your Majesty." Akbar was so pleased with the reply that he gave Todar Mal a rent-free grant, with rank in his army. It happened afterwards that Todar Mal was sent on an expedition with Bāda Rao, Mina. The latter took the Meo to his house, where they drank wine together and became friends. Then Todar Mal said to the Mina: "My wife will shortly give birth to a child; if a girl, I will give her in marriage to your son; if a boy, he will marry your daughter." Todar Mal's wife gave birth to a son, who was named Darya Khan, and Bāda Rao's wife gave birth to a daughter, who was named Sasibadani or 'moon-like body,' or 'moon face.'

¹ Gazetteer, North-Western Provinces, I, 101, 150.

² Partly based on note by Bābu Ātma Rām, Head Master, High School, Mathura.

³ Archaeological Report, XX, 22, sqq.

When the children reached ten years of age Bâda Râo sent the signs of betrothal (*tika*) to Darya Khân, the son of Todar, and after a year a marriage party started from Ajāngarh with several hundreds of Meos for the village of Bâda Râo. When the bridegroom reached the house, he struck the ornament (*toran*) over the door (according to custom) by making his horse leap; for otherwise being a boy he could not have reached it. The marriage ceremony was thus complete; but as the Mînas wished the Meos to eat flesh with them, as well as to drink wine, the Meos pretended that the Emperor of Delhi's troops had attacked their village and so the whole marriage party retired, leaving Sasibadani in her father's house.

2. "When the girl grew older she sent a letter to Darya Khân, but it was unfortunately given to Todar Mal, who beat the messenger. A second letter was afterwards safely delivered to Darya Khân, who at once mounted his horse and started for the Mîna village. As he approached, a woman, who was carrying a basket of cowdung (*hail*), saw him and throwing down her basket rushed off at once to Sasibadani, to whom she said: *Behi Bâda Râo ki sunyon mhâri ter, Awat dekho Malko, main ne adbhâr dâri hail*: 'O Bâda Râo's daughter, listen to my word; I saw the Malik coming and threw down my basket of cowdung half way.' Darya Khân was kindly received by his father-in-law, and the two sat down and drank freely. But when the Mîna pressed his son-in-law to eat some roasted meat, Darya Khân struck him a blow on the mouth and knocked out two of his teeth. Then all the Mînas drew their swords and would have killed Darya Khân at once, but Bâda Râo's son interposed and took him inside the house to his sister Sasibadani. At night Darya Khân fled with Sasibadani, and was pursued by the Mînas. But he reached his uncle's house in safety, when the Mînas dropped the pursuit." This story of Darya Khân Meo and Sasibadani Mîni is a very popular one, and their song is sung at every new marriage by their Mirâsis or bards. One result of this affair has been the discontinuance of marriages between the Meos and the Mînas, which had previously been common.

3. "Whatever truth there may be in the above story, the people generally refer to it as the cause of the discontinuance of marriages between the tribes. The acknowledgment of the previous inter-marriage seems to offer rather a strong proof that the Meos must

have been a cognate race with the Mīnas, holding the same social position—higher perhaps than the Ahīr and other agricultural classes, but decidedly below the Rājputs, from whom they claim descent. I am inclined, therefore, to agree with Major Powlett that the Meos and Mīnas may have had a common origin. I have a suspicion that they may be the descendants of the Megallā, mentioned by Pliny, who dwelt along the Indus and the Jumna, apparently bordering on the Jumna. As the name is spelt Mewara as well as Mev, I think that Akbar must have revived the old form which gives a very near approach to Megallā.”

4. Whatever their connection with the Mīnas may be, the Meos

Internal organization.

themselves pretend to Rājput descent and name thirteen clans (*pāl*) and fifty-two *gotras*; but Mr. Channing¹ writes that no two enumerations of the Pāls that he has seen correspond precisely, and curiously enough the fifty-two *gotras* include the Pāls, and are not, as would at first appear, in addition to them. What the exact relationship of the Pāl to the *gotra* may be cannot be ascertained without much more local enquiry in Rājputāna. It is possible that the system of exogamy practised in the tribe may be in a stage of transition, which indeed is not wonderful, considering the various elements out of which the caste is evidently made up. As Sir A. Lyall² writes: “It is a Cave of Adullam that has stood open for centuries. With them a captured woman is solemnly admitted by a form of adoption into one circle of affinity, in order that she may be lawfully married into another, a fiction which looks very like the survival of a custom that may once have been universal among all classes at a more elastic stage of their growth; for it enables the circles of affinity within a tribe to increase and multiply their numbers without a break, while at the same time it satisfies the conditions of lawful intermarriage.” The following is General Cunningham’s³ enumeration of the Meo Pāls: Five Jādon clans—Chhirkilāt, Dalāt, Demrot, Nāi, Pundelot; five Tomar clans—Balot, Darwār, Kalesa, Lundavāt, Rattāvāt; one Kachhwāha clan—Dingāl; one Bargūjar clan—Singāl. Besides these there is one miscellaneous or half-blood clan—Palākra. Mr. Channing’s enumeration is somewhat different—

¹ Ibbetson, *Panjab Ethnography*, section 478.

² *Asiatic Studies*, 182.

³ *Archæological Reports*, XX, 23.

Balant; Ratāwat; Darwāl; Landāwat; Chirklot; Dimrot; Dulot; Nāi; Tunglot; Dahugāl; Singāl; Kalesa or Kalsakhi. The complete Census returns give ninety-seven sub-divisions of the Meo or Hindu and three hundred and forty-seven of the Mewāti or Musalmān branch. The Hindu branch have annexed various Rājput septs, such as Bargūjar, Hara, Janwār, Kānpuriya, Raghubansi, Rāwat, and Tomar. The names of the Musalmān sections illustrate the composite nature of the caste. We find Rājput sept names, such as Bargūjar, Chandela, Chauhān, Gahlot, Jādon, Kachhwāha, Rathauriya, side by side with Bhāt, Dakaut, Gadariya, Ghosi, Gūjar, Guāl, Julāha, Kabariya, Kori, Nāi, and Rangrez: besides local terms, such as Audhiya, Ismāilpuriya, Khairābādi, Malakpuriya, Mirzapuriya, and Sultānpuriya.

5. The best available account of the Rajputāna branch of the tribe is that by Major Powlett.¹ "The Meos are numerically the first race in the

The Meos of Raj-
putāna.

Alwar State, and the agricultural portion of them is considerably more than double any other class of cultivators except Chamārs. They occupy about half the territory, and the portion they dwell in occupies the north and east. They are divided into fifty-two clans, of which the twelve largest are called *pāl* and the smaller *gotra*. These clans contend much with each other, but the members of a clan sometimes unite to assist one of their number when in danger of being crushed by a fine, or to recover a village lost to the clan by want of thrift. The Meos, for they no doubt are often included under the term Mewāti, were, during the Muḥammadan period of power, always notorious for their turbulence and predatory habits; however, since their complete subjection by Balhātāwar Sinh and Banni Sinh, who broke up the large turbulent villages into a number of smaller hamlets, they have become generally well behaved; but they return to their former habits when opportunity offers. In 1857 they assembled, burnt State ricks, carried off cattle, etc., but did not succeed in plundering town or village in Alwar. In British territory they plundered Firozpur and other villages, and when a British force came to restore order many were hanged.

6. "Though Meos claim to be of Rājput origin, there are grounds for believing that many spring from the same stock as the Minas. However, it is probable enough that apostate Rājputs and bastard sons of Rājputs founded many of the clans as legends tell.

¹ *Rajputāna Gazetteer*, III, 200.

The Meos are now all Musalmāns in name; but their village deities are the same as those of the Hindus, and they keep several Hindu festivals. Thus, the Holi is with Meos a season of rough play, and is considered as important a festival as the Muharram, 'Id, or Shab-i-bārāt; and they likewise observe the Janam Ashtami, Dasabā, and Diwālī. They often keep Brāhman priests to write the note (*pālī chitthā*) fixing the date of marriage. They call themselves by Hindu names, with the exception of Rām; and Sinh is a frequent affix, though not so common as Khān. On the Amāwas, or monthly conjunction of the sun and moon, the Meos, in common with Hindu Ahīrs, Gūjars, etc., cease from labour; and when they make a well, the first proceeding is to erect a platform (*chabūtra*) to Bhaironji or Hanumān. However, when plunder was to be obtained, they have shown little respect for Hindu shrines or temples; and when the sanctity of a threatened place has been urged, the retort has been—*Tum to deo; ham Meo*—'You may be a god, but I am a Meo.' As regards their own religion, Meos are very ignorant. Few know the *Kalīma*, and fewer still the regular prayers, the seasons of which they entirely neglect. This, however, applies only to Alwar territory; in British, the effect of the schools is to make them more observant of religious duties. Indeed, in Alwar, at certain places where there are mosques, religious observances are better maintained, and some know the *Kalīma*, say their prayers, and would like a school.

7. "Meos do not marry in their own clan (*pāl*), but are lax about forming connections with women of other castes, whose children they receive into the Meo community. On marriage, two hundred rupees is considered a respectable sum to spend, that is to say, one hundred and thirty on betrothal (*sagāi*) and seventy on marriage. They sometimes dower their daughters handsomely, and sometimes make money by them. Indeed they often say that they have sold their daughters to pay their debts. As already stated, Brāhmans take part in the formalities preceding a marriage, but the ceremony itself is performed by the Qāzi, who receives a fee of about R1-4 and eight sers of rice. The rite of circumcision is performed by the village barber and the village Faqīr, who also guards a new grave for some days till the ground has become too hard to disturb. As agriculturists, Meos are inferior to their Hindu neighbours. The point in which they chiefly fail is in working their wells, for which they lack patience. Their women, whom

they do not seclude will, it is said, do more field work than the men; indeed women are often found at work when the men are lying down. Like the women of low Hindu castes, they tattoo their bodies—a practice disapproved by Musalmâns in general. Meos are generally poor and live badly. They have no scruples about getting drunk when opportunity offers. The men wear the loin and waist cloth (*dhotî, kamari*), and not drawers (*pâchâma*). Their dress is in fact Hindu. The men often wear gold ornaments, but the women are seldom or never allowed to have them.”

8. Sir J. Malcom¹ says that it is hard to say whether the Meos of Central India are Hindus or Muhammadans. They partake of both religions and are the most desperate rogues in India. Though they are stigmatised as robbers and assassins, they are admitted to be faithful and courageous guards and servants. Their chiefs invariably took the lead in robberies on a large scale. Colonel Hervey² says that the Mînas of Upper Rajputâna are Hindus of the strictest sect, and not only do Hindus of every denomination, high and low, but all Thâkurs, Jâts, and Ahîrs will even partake of food which has been prepared by them. Brâhmans and Banyas alone refrain from eating their food and drinking their water. They will however drink water which has been drawn by a Mîna, but not put it into any drinking utensil. They never intermarry in their mother's *gotra* except after a remove of four generations. The installation of the Mahârâja of Jaypur is not considered complete until the ceremony of fixing the mark of sovereignty (*tilak*) is performed by the headmen of the two leading sub-divisions. They guard the Mahârâja's harem, and are the constituted watchmen of the State. They do not, however, mix with the Parihâr Mînas inhabiting Khairwâra, who eat the flesh of young buffaloes. In the Western Panjâb, Mr. J. Wilson³ says that they erect in their villages the standard of Sayyid Masâud. The erection of these is the privilege of a body of Shaikhs, who are known as mosque attendants (*mujâwir*), and have divided the Meo villages among them. Each man annually sets up a standard in each village of his own circle, receiving one rupee from the village for so doing, and appropriating all offerings made by the people. The usual offering is a

¹ *Central India*, II, 175.

² *Indian Antiquary*, III, 85, 89.

³ *Ibid.*, VIII, 209.

sort of sweetmeat made of bread crumbs, *ghî*, and sugar, which is called *malîda*; this is brought by the worshippers and put in the hand of the attendant Mujâwir; he places it at the foot of the standard, reciting the blessing (*â'ham-du-illâh*), while the worshipper makes an obeisance. The Khânzâdas, who are closely connected with the Meos, have the same ceremony. According to General Cunningham,¹ they reverence the local deities of the Hindus, such as Bhaiyya, a platform with white stones placed upon it, who is also called Bhûmiya, Châhund, or Khera Deo. He thinks that the custom of tattooing, common among the women, points to a connection with the lower classes of Hindus, and perhaps also with the aboriginal Mînas, rather than to any relationship with the Râjputs. They may, however, have been Râjputs on the side of the fathers, while the mothers preserved the customs of the lower races to which they belonged. He also describes the lavish waste with which they perform the ceremony of the funeral feast, which is called *shak-kardna* from the quantity of sugar consumed by the guests.

9. The last Census classes them under three heads: the Meo and Mîna, who are all Hindus; and the Mewâtî, who are all Muhammadans. There is a legend current that the two sons of Râja Jaswant had once, in the course of a hunting excursion, caught and brought in two wild cows. Their friends taking pity on the calves, which were left deserted in the jungle, taxed the princes with their irreligious conduct; upon which their father turned them out of his palace. One of them turned a freebooter and directed his course to Jamundes, or the country between the Ganges and the Jumna; after making a great booty in slaves and goods, he returned to his native place, Mewât, which he continued to govern in the name of his father. He had, however, lost the orthodoxy of his Hindu faith by leading a dissolute life and forming connections with women of different creeds and castes during the period while he roamed about as a freebooter. From him the present Mewâtis are said to be descended. Another legend² derives the name Mec from the word *maheo*, which they use in driving their cattle; and a third story³ says that when a majority of

The tribe in the North-Western Provinces and Oudh.

¹ *Archæological Reports*, XX, 22, sq.

² Raja Lachhman Singh, *Bulandshahr Memo.*, 182, sq.

³ Tod, *Annals*, II, 287.

the tribe were converted to Islâm, the remainder, who preserved their faith, were termed Amina Meo or "pure Meos," whence the name Mina. Again, according to Colonel Tod, Maina means the unmixed class, while Mina is applied to the mixed tribe, of which they reckon twelve communities (*pāl*) descended from Rājput blood, *e.g.*, Chauhân; Tuar; Jâdon; Parihâr; Kachhwâha; Solanki; Sânkla; Gahlot, etc. The word *pāl*, according to the same authority, means a "defile in a valley suitable for cultivation and defence." In Cawnpur,¹ the Mînas call themselves Thākurs, and adopt the clan names of Chandel and Chauhân; but they are despised by real Thākurs. In the Central Duâb, they are reported to worship a deified ancestor named Jagat Deo in the form of a rude clay image, to which cakes are offered. They disclaim all connection with the regular Mewâtis and call themselves Rājputs: but they are endogamous and marry usually in the exchange form: a man giving his sister in marriage to his wife's brother. As a mark of distinction from the regular Meos, some call themselves Meh.

10. The Muhammadan branch, who are usually known as Mewâti, claim to have been originally Jâdons and members of other Rājput septs of Mewât, who were converted to Islâm by Alâ-ud-dîn Ghorî. They are said to be immigrants from Alwar, Bhartpur, and Gurgâon. Their settlement in Mathura is dated, in the reign of Râo Sindhia of Gwâlior, about a hundred years ago. They follow the law of exogamy prevailing among the Hindu branch but, in other respects, are regulated by the rules of Islâm. They allow widow marriage by the *dharîcha* form. The betrothal is settled by the bride's father sending from one to five rupees by his barber and friends; this is laid in the lap of the boy in the presence of the assembled brethren, and by its acceptance the betrothal is confirmed. Their birth and death ceremonies are of the normal Muhammadan type.

11. At present nearly all of them are cultivators and day-labourers. In the Ganges-Jumna Duâb, they have been a thorn in the side of successive rulers since the dawn of history. We first hear of them when, at the instigation of Prithivî Râj of Delhi, they were expelled from the Upper Duâb by the Rājputs of the Bargûjar, Bhatti, Chokar,

¹ Settlement Report, 18.

Jâdon, and Gahlot septs. In the early Muhammadan era they again broke out and gave constant trouble, until they were brought under subjection by Ghayâs-ud-dîn Balban.¹ Zia-ud-dîn Barni² describes their misconduct in the neighbourhood of Delhi. Mubârak Shâh waged an unsuccessful campaign against them, but finally defeated them in 1425 A.D.³ They again broke out three years later, and the war went on till 1432 A.D.,⁴ when they were at last coerced. Bâbar, on his arrival at Agra, describes their leader Râja Hasan Khân as "the chief agitator in all these confusions and insurrections."⁵ Farishta⁶ describes two terrible slaughters of turbulent Mewâtis by Imâm-ud-dîn, Wazîr of Nasîr-ud-dîn Mahmûd, in 1256 A.D., and again by Balban in 1265. In the Mutiny, they and the Gûjars of the Upper Duâb were notorious for their turbulence, and seriously impeded the operations against Delhi. The popular idea of them is quite in unison with their history: *Pahlê bêt, pichhê bêt*; *Dekhi tori Mewât*; *pahlî gâlî, pîchhê bêt* are common proverbs, which mean that, in dealing with a Mewâti, you had better kick or abuse him before you do business with him; their niggardliness is recorded by *Meo beti jab dâ, jab okhali bhar rupaya rakhvâle*: "the Meo will not give his daughter in marriage till he gets a mortar full of silver;" his blood-thirstiness—*Meo ka pût barah baras men badla leta hai*: "the Meo's brat takes his revenge when he is twelve years old;" his toughness—*Meo mara jab jâniye, jab tija ho jâe*: "Never be sure that a Meo is dead till you see the third-day funeral ceremony performed."

Distribution of the Meos according to the Census of 1891.

DISTRICTS.	HINDUS.			MUHAM- MADAN.	TOTAL.
	Meo.	Mina.	Others.	Mewâti.	
Dehra Dûn	51	51
Sahâranpur	1,944	1,944

¹ Râja Lachhman Singh, *loc. cit.*, 183, sq.

² Dowson's *Elliot*, III, 103.

³ *Ibid.* IV, 60, sq.

⁴ *Ibid.* IV, 75.

⁵ *Ibid.* IV, 263.

⁶ Briggs, *Farishta*, I, 241, 256.

Distribution of the Meos according to the Census of 1881—contd.

DISTRICTS.	HINDUS.			MUHAM- MADAN.	TOTAL.
	Meo.	Mina.	Others.	Mewati.	
Muzaffarnagar . . .	22	...	22	1,093	1,137
Meerut	2	1	1	5,190	5,194
Bulandshahr . . .	2,807	2,795	12	2,723	13,337
Aligarh	346	254	92	5,345	6,037
Mathura	594	429	165	4,179	5,367
Agra	599	590	9	2,724	3,922
Farrukhabad . . .	...	...	...	231	231
Mainpuri	15	15	...	247	277
Etawah . . . . .	...	...	...	1,505	1,505
Etah	6	6	...	1,048	1,060
Bareilly . . . . .	...	...	...	10,044	10,044
Bijnor	1,892	...	1,882	356	3,120
Budoun	2,092	2,092	...	890	5,074
Moradabad	1,659	1,488	171	2,095	5,413
Shahjahanpur . . .	19	...	19	679	717
Pilibhit . . . . .	...	...	...	2,248	2,248
Cawnpur . . . . .	...	...	...	474	474
Fatehpur . . . . .	...	...	...	345	345
Banda . . . . .	...	...	...	66	66
Hamirpur . . . . .	...	...	...	15	15
Allahabad . . . . .	...	...	...	1,250	1,250
Jhansi . . . . .	...	...	...	91	91
Jalaun . . . . .	...	...	...	62	62
Lalitpur	1	...	1	32	34
Benares	18	18	...	193	229
Mirzapur . . . . .	...	...	...	103	103
Jaunpur	600	600	...	1	1,201

Distribution of the Meos according to the Census of 1891—conold.

DISTRICTS.	HINDUS.			MUHAM- MADAN.	TOTAL.
	Meo.	Mina.	Others.	Mewati.	
Ghâzipur	30	30
Ballia	141	141
Gorakhpur	207	207
Basti	16	16
Azamgarh	207	207
Tarâi	480	467	13	2,533	3,493
Lucknow	1,934	1,934
Unâo	1,121	1,121
RAO Bareli	401	401
Sitapur	331	331
Hardoi	124	124
Kheri	685	685
Faizâbâd	252	252
Gonda	518	518
Bahrâich	870	870
Sultânpur	462	462
Partâbgarh	116	116
Bârabanki	160	160
TOTAL	10,642	8,755	1,887	60,332	81,616

GRAND TOTAL {	HINDUS	21,284
	MUHAMMADANS	60,332
		<u>81,616</u>

Milki.¹—A Muhammadan tribe in some of the Eastern districts and parts of Oudh who are not recorded separately in the last Census. In Unâo, they are landholders and field labourers. In Azamgarh, they are regarded as the aristocracy of the Muhammadan

¹ Based on a note by M. Chhutan Lal, Deputy Collector, Unâo.

community, and are so called because their ancestors were the class to whom principally revenue grants (*milk*) were given under the Muhammadan rule. They are the class with whom we are most brought in contact, for they hold a good deal of landed property, and from among them come many of our native officials and lawyers, the tribe in this respect occupying among Muhammadans the position that Kâyasths do among Hindus. They are, as a rule, inclined to indolence, and are wanting in practicality. Their neighbours do not put much trust in their generosity or straightforwardness. There is a popular proverb—

Milki kâ jané parâf dil ki?

Paithê duâr niklé khirki :

“What does a Milki know of the feelings of another?

He comes in by the door and out by the window.”

They are, as a rule, wanting in enthusiasm for their creed. Some are Shiahs and some Sunnis, and their lives are regulated by the orthodox rules of Islâm.

Mirâsi, Dom Mirâsi, Dûm Mirâsi.—A caste of singers, minstrels and genealogists. They are obviously an offshoot of the great Dom tribe, and at the last Census appear to have been classed among the Muhammadan Doms. The word *Mirâsi* is derived from the Arabic *Mirâs*, “inheritance,” in the sense that the members of this caste are a sort of hereditary bards or minstrels to the lower tribes, as the Bhât is to the Râjputs. They are also known as *Pakhâwaji*, from the *Pakhâwaj* or timbrel which they play; *Kalawant*, “possessed of art or skill” (*kala*); *Qawwâl*, “one who speaks fluently, a professional story-teller.” They sometimes abbreviate the word *Mirâsi* into *Mir*, as if they were Sayyids. They are seemingly closely akin to the Dhârhi, and the Muhammadan *Mirâsis* and *Dhârhis* appear to intermarry and eat together.

2. The *Mirâsi* has two functions—the men are musicians, story-tellers, and genealogists; the women dance and sing, but they are said to perform only in the presence of women, and are reputed chaste. A writer in the *Calcutta Review*² gives an amusing account of the *Mirâsi*:—

“The *Mirâsi* is a perfect Autolycus at weddings and other functions among the Jâts, and again at the ‘solid funerals,’ in which

¹ *Asamgarh Settlement Report*, 34.

² XC, III.

the Rājput takes his pleasure sadly, as becomes a gentleman. One often meets him on a raw-boned steed, its tail dyed in the fashion to a hair, and a pair of kettle-drums strapped across its withers while the tails of a new pink turban, the fresh spoil of some magnanimous client, stream in the March breeze behind the bard and genealogist. These 'beggars on horseback' absorb a most inordinate share of the farmer's gains, and help him, if recklessly disposed, in a variety of ways along the road proverbially open to the *nouveau riche* of all societies. For generations back the lords of Dīg and Bhartpur were hardly recognised as even yeomen; but seventy years of peace and comparative plenty have trebled the demand for pedigrees as well as other luxuries." Writing of the Panjāb, Mr. Ibbetson says: "The position of the Mirāsi, as of all the minstrel castes, is exceedingly low; but he attends at weddings and similar occasions to recite genealogies. Moreover, there are grades even among Mirāsīs. The out-caste tribes have their Mirāsīs, who, though they do not eat with their clients, and merely render them professional service, are considered impure by the Mirāsīs of the higher castes. The Mirāsi is generally a hereditary servant, like the Bhāt, and is notorious for his exactions, which he makes under the threat of lampooning the ancestors of him from whom he demands fees."

3. The instruments of the Mirāsi are generally the small drum (*dholaḥ*), the cymbals (*majira*), and the gourd lute (*kingri*). They are said to have been converted to Islām in response to an invitation from the poet Amīr Khusru, who lived in the reign of Alā-ud-dīn Khilji (1295 A. D.). The most famous of them in recent times was Rāji-ud-daula, who ruled the Court of Oudh. Another was 'Alī Bakhsh who married a European woman, and whose daughter married Nasir-ud-dīn Haider. The current proverbs illustrate the unfavourable view of the Dom Mirāsi: *Dom, Banya, Posti-tīnon beimān*: "The Dom, Banya, and opium-eater are all three rogues;" *Dom doli, Pāthak piyāda*: "The Dom in a litter and the Brāhman priest on foot;" *Munh lagāi Domni bāt bachhē samet āē*: "Encourage the singing woman, and she will come with all her brats;" *Bāp Dom aur Dom hi dāda; Kahē miyān? main shurfa zāda!* "His father was a bard, and so was his grandfather; but he says, 'Sir! My family is noble!'"

Mochi (Sanskrit *mochika*)—the cobbler and shoemaker class. They are properly an occupational sub-caste of Chamār. There appear to be two kinds of Mochis: one, who make and cobble shoes

are real Chamárs; those who make saddles and harness call themselves Sribástab Kāyastha, with whom they intermarry and agree in manners and customs. They do not appear to know anything of the Bengal tradition of their origin, which is thus told by Mr. Risley:¹ "One of the Prajapati or mind-born sons of Brahma was in the habit of providing the flesh of cows and clarified butter as a burnt offering (*ahuti*) to the gods. It was then the custom to eat a portion of sacrifice, restore the victim to life, and drive it into the forest. On this occasion the Prajapati failed to resuscitate the sacrificial animal, owing to his wife, who was pregnant at the time, having clandestinely made away with a portion. Alarmed at this, he summoned all the other Prajapatis, and they sought by divination to discover the cause of the failure. At last they ascertained what had happened, and as a punishment the wife was cursed and expelled their society. The child which she bore was the first Mochi or tanner, and from that time forth mankind, being deprived of reanimating cattle slaughtered for food, the pious abandoned the practice of killing kine altogether. Another story is that Muchirām, the ancestor of the caste, was born from the sweat of Brahma while dancing. He chanced to offend the irritable sage Durvāsa, who sent a pretty Brāhman widow to allure him into a breach of chastity. Muchirām accosted the widow as mother and refused to have anything to do with her; but Durvāsa used the miraculous powers he had acquired by penance to render the widow pregnant, so that the innocent Muchirām was made an outcaste on suspicion. From her twin sons descended the two main sub-castes of the Bengal Mochis." The Bengal Mochi evidently corresponds more to our Chamār than Mochi. In Bengal he tans hides like the Chamār, but will only cure those of the cow, goat, buffalo, and deer.

2. Lucknow and Cawnpur are the great centres of the shoe-making trade. A full account of the Lucknow shoe industry has been given by Mr. Hoey.² A common proverb runs—*Mochi mochi laren phatē rāj ke jīn*: "When saddlers squabble the Rāja's saddle gets torn," i. e., "Too many cooks spoil the broth."

3. The Census returns show 150 sub-divisions of the Hindu and 27 of the Musalmān branch. We find, as usual, many names taken from those of other castes and septs, such as Bāgri, Bais, Bargōjar, Barwār, Basoriya, Dhuna, Gaur, Gidhiya, Jādon, Janwār,

¹ Tribes and Castes III, 1895.

Jat, Kachhwāha, Kāyasth, Kori, Rājput, Ramosiya, Sakarwār, Tomar : with local groups, such as Agarwāl, Allahābādī Bhojpuriya, Chaurasiya, Dilliwal, Gujaratiya, Jaiswār, Kanaujiya, Saksena, Shirāzi, Sribāstab.

Distribution of Mochis according to the Census of 1891.

DISTRICTS.	HINDUS.			Musalmāns.	TOTAL.
	Sribāstab.	Others.	Total.		
Dehra Dūn . . .	...	92	92	...	92
Sahāranpur . . .	...	582	582	227	809
Muzaffarnagar . . .	...	214	214	101	315
Meerut . . .	...	180	180	67	247
Bulandshahr . . .	...	87	87	6	93
Aligarh . . .	...	123	123	...	123
Mathura . . .	...	65	65	1	66
Agra . . .	10	360	370	12	382
Farrukhābād . . .	151	343	494	20	514
Mainpuri . . .	...	69	69	1	70
Etāwah . . .	18	261	279	21	300
Etah . . .	61	100	161	2	163
Bareilly . . .	...	169	169	...	169
Pijnor . . .	...	...	...	294	294
Budāun . . .	...	34	34	...	34
Morādābād . . .	2	149	151	42	193
Shāhjahanpur . . .	73	85	158	34	192
Pilibhīt . . .	22	52	74	45	119
Cawnpur . . .	40	1,116	1,156	36	1,192
Fatehpur . . .	50	117	167	11	178
Bānda . . .	39	159	198	...	198
Hamirpur . . .	61	98	159	2	161

Distribution of Mochis according to the Census of 1891—conold.

DISTRICTS.	HINDUS.			Musalmāns.	TOTAL.
	Sribāstab.	Others.	Total.		
Allahābād	17	560	577	19	596
Jhānsi	115	...	115	3	118
Jālaun	14	118	132	3	135
Lalitpur . . . .	...	56	56	...	56
Benares	8	43	51	67	118
Mirzapur	102	23	125	...	125
Jaunpur . . . .	...	14	14	126	140
Ghāzipur . . . .	...	...	...	63	63
Ballia . . . .	...	...	...	123	123
Gorakhpur	59	29	88	261	349
Basti . . . .	...	...	...	322	322
Azamgarh . . . .	...	4	4	124	128
Kumaun . . . .	...	115	115	...	115
Garhwāl . . . .	...	...	...	...	...
Tarāi . . . .	..	10	10	...	10
Lucknow . . . .	...	570	570	569	1,139
Unāo	28	32	60	...	60
Rāē Bareli	18	91	109	152	261
Sitapur	162	129	291	5	296
Hardoi	45	101	146	25	171
Kheri	106	...	106	1	107
Fāizābād	31	49	80	184	264
Gondā . . . .	...	9	9	155	164
Pabrāich	51	118	169	66	235
Sultānpur . . . .	...	64	64	342	406
Partābgarh . . . .	...	38	38	93	131
Bārabanki . . . .	...	108	108	47	155
TOTAL	1,283	6,736	8,019	3,672	11,691